Introduction

The royal pair, King dilIpa and his queen, accept the advice; they assiduously serve the cow and take every possible care of her. The King regularly takes her out to the pasturage in the mountain-dales, and in the evening both husband and wife make her as comfortable as possible. For 21 days everything goes on without interruption or accident. But on the 22nd day while the cow is grazing on the greensward on the margin of a stream and the King admiring the mountain scenery there issues a lion who throws down the cow. The King is horrified. He puts a hasty arrow to his bow to kill the brute, but finds his hand tuck fast, as it were, to the bow-stock; this makes him stand aghast and helpless. To increase his dismay the lion begins to speak in human voice saying that he is one of the servants of Shiva set on guard in that part of the mountain where he has the privilege of devouring any animal that comes within his reach.

Dilipa finds that a struggle is usele. He implores the lion to accept his own body as the price of the cow's release. The lion consents, but when the King resolutely and with unflinching courage prescnts himself to be eaten the illusion vanishes; the King comes out successful from the trial, and the holy cow grants his long-cherished desire. Now with the permission of the family-priest, namely vashiShTs, the King dilIpa and his wife return to their metropolis. After the lapse of a few days, to the great delight of the subjects and the satisfaction of the King, the queen is declared to be enciente. - KMJ

Notes and commentary of Kishanrao Madhavarao Joglekar on this 2nd canto is made available here 0.9 MB pdf for further reading.

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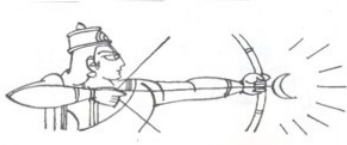
अथ प्रजानामधिपः प्रभाते जायाप्रतिग्राहितगन्धमाल्याम्।
वनाय पीतप्रतिबद्धवत्सां यशोधनो धेनुमृषेर्मुमोच॥ २-१

atha prajAnAm adhipaH prabhAte jAyA patrigrAhita gandha mAlyAm |
vanAya pIta pratibaddha vastAm yasho dhano dhenum R^iSeH mumoca || 2-1

2-1. atha= then; yashaH dhanaH= kIrti sampanna= having reputation, as his asset – glorious one; prajAnAm adhipaH= peoples, lord - king; prabhAte= at sunrise; jAyA= from wife; patri -grAhita = on receiving; gandha mAlyAm= fragrance, garland [for worshipping the cow]; pIta = on suckling [milk]; pratibaddha= tied [to post]; vastAm= [having such a] calf; R^iSeH dhenum= sage's, cow is; mumoca vanAya= released, for woods.

On the next sunrise that glorious king dilIpa released sage vashiShTa's cow nandini to pasture in the woods, after her calf had suckling and tied to a post, and after the queen sudakshiNa venerated that cow with fragrances and garlands. [2-1]

For the correct grasping of words and their sense I bow to pArvati and parameshvara who are the parents of the universe and are connected togther like words and their meaning. - Joglekar.

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तस्याः खुरन्यासपवित्रपांसुमपांसुलानां धुरि कीर्तनीया।
मार्गं मनुष्येश्वरधर्मपत्नी श्रुतेरिवार्थं स्मृतिरन्वगच्छत्॥ २-२

tasyāḥ khuranyāsapavitrapāṁsumapāṁsulānāṁ dhuri kīrtanīyā|
mārgaṁ manuṣyeśvaradharmapatnī śruterivārthaṁ smṛtiranvagacchat || 2-2

tasyAH khuranyAsapavitrapA.nsumapA.nsulAnA.n dhuri kIrtanIyA |

tasyAH khura nyAsa pavitra pA.msum apA.msulAnAm dhuri kIrtanIyA |
mArgm manuSya Ishvara dharma patnI shrute iva arthAm smR^itiH anugacChat || 2-2

2-2. a+pA.msulAnAm= pAnsavo= doSA, a pAmsavo= adoSo= among immaculate ladies; dhuri = agre = atop; kIrtanIyA= gaNanIya= to be reckoned; manuSya Ishvara= peoples, lord - king's; dharma patnI = proper, wife [an appropriate one to bear proper progeny] - u.mA.; khura nyAsa pavitra pA.msum= by hooves, while treading, hallowed, with dust; = tasyAH mArgm= of cow's, pathway – u.mA, om; anugacChat= treading behind - c; shrute= of what is traditionally listened - scriptures, Vedic words; arthAm= meaning givers; smR^itiH = reminiscers - canonical treatise, dharma shAstra-s - scriptural pathway – co; mo; iva= like - cw.

That proper wife of the king, queen sudakshiNa, an estimable one atop the immaculate ladies treaded on the pathway behind that cow as if that pathway is being hallowed with the dust raised by the hooves of cow, like dharma shAstra-s, canonical treatises, treading the pathway hallowed by Veda-vAkya-s, the Vedic precepts. [2-2]

Endnote of this page contains abbreviations used in here.

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She followed the cow not just physically for the sake of rule laid down by sage, but whole-heartedly as a devout lady.

I] smRiti –u.ma; sudakshiNa –u.me; following –sA.dha - sAdhAraNa dharmam which is anugAmi dharmam also; iva = like = sA.vA - sAdhAraNa vAchakam.

II] nandini's way – bimba; way of canonical sayings, shrutyartham – prati bimbam;

III] The adjective - tasyAH khura nyAsa pavitra pA.msum – gives similarity of nandini with shruti-s, veda-s; while adj. - apA.msulAnAm dhuri kIrtanIyA – gives similarity of sudakshiNa with smRiti-s, traditional scriptures.

Hence, there is mixture of anugAmitva, bimba, pratibimba mishraNa upama Some object that 'the pathway of canons cannot be dusty' and say the extra-adjectival comparison is causing adhika visheSaNatve dharma gata nyUnatvam pA.nsunA keeping ms's saying in view: prakR^iti vikAra abhAvAt pA.msula pada vyAvR^ittyA apA.msule iti - virodhAlankAro dhvanyate; and hence it is not upama but something else. And some reject this statement saying 'when that dust itself is sanctified prior to her treading, it is as good as canons told by sages like parAshara, gautama et al, all born out of the dust of earth and 'thus this can be attributed to both, and hence it is upama...' Come what may, kAlidAsa uses them all.

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निवर्त्य राजा दयितां दयालुस्तां सौरभेयीं सुरभिर्यशोभिः।
पयोधरीभूतचतुःसमुद्रां जुगोप गोरूपधरामिवोर्वीम्॥ २-३

nivartya rājā dayitāṁ dayālustāṁ saurabheyīṁ surabhiryaśobhiḥ|
payodharībhūtacatuḥsamudrāṁ jugopa gorūpadharāmivorvīm || 2-3

nivartya rAjA dayitA.n dayAlustA.n saurabheyI.n surabhiryashobhiH |

nivartya rAjA dayitAm dayAluH tAm saurabheyIm surabhiH yashobhiH |
payaH dharI bhUta catuH samudrAm jugopa go rUpa dharAm iva urvIm || 2-3

2-3. dayAluH= gracious one; yashobhiH= by his renown; surabhiH= a celebrated one; rAjA= king; nivartya dayitAm= on sendin sg off, his wife; tAm saurabheyIm= her, surabhi's daughter – nandini ; payodharI bhUta= whose udder is made as if [giving the impression of]; catuH samudrAm = having four, oceans [in her udder, four sacks are four oceans]; go rUpa dharAm= cow's, form, assumed [as if earth assumed cow's form]; jugopa= [started to] protect; urvIm= earth – o, u.mA; iva= as if.

On proceeding certain distance after the cow that gracious king celebrated for his renown has sent his wife back to hermitage, and he alone gone ahead to tend that daughter of cow kAmadhenu, namely nandini, deeming her as earth presently morphed as cow with four oceans as her udder-sacs, according as his kingly wont in protecting earth. [2-3]

Here, urvI - earth - u.mA; nandini cow - u.me; and saprayatna rakshaNa - protecting dutifully – commanality; like – coupula, sA. vA.

On earth's side it is: payodharIbhUtaH catuH samudrAH yasya sA 'the earth which made four oceans as her udder/breasts; while on cow's side: on nandini's side it is: a-patodharAH - payoadharA sampadyamAnA bhUtAH payodharI bhUtAH – payodharI bhUtaH catuH samudrAH yasya sA 'cow having ocean-like udders with four/five sacs; hence there is shabda shleSa - innuendo - a remark with a double meaning, usu. suggestive - maybe better term than the word allusion.

saurabheyIm 'one assumed her form from her mother surabhi – om, bimba; go rUpa dharAm; 'earth assumed the form of cow- mo, prati bimba; thus these upama-s have– anugAmitva – shleSha- bimba – pratibimba bhAva – mishraNa - a mixture of commonality, illusion, object, mirrored objects.

The cow assuming earth's form is also said in harivamsham, vishNu purANa, kumAra sambhavam etc.

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व्रताय तेनानुचरेण धेनोर्न्यषेधि शेषोऽप्यनुयायिवर्गः।
न चान्यतस्तस्य शरीररक्षा स्ववीर्यगुप्ता हि मनोः प्रसूतिः॥ २-४

vratāya tenānucareṇa dhenornyaṣedhi śeṣo'pyanuyāyivargaḥ|
na cānyatastasya śarīrarakṣā svavīryaguptā hi manoḥ prasūtiḥ || 2-4

vratAya tenAnucareNa dhenornyaShedhi sheSho.apyanuyAyivargaH |

vratAya tena anucareNa dhenoH nyaSedhi sheSo api anuyIyi vargaH |
na ca anyataH tasya sharIra rakshA sva vIrya guptA hi manoH prasUti || 2-4

2-4. vratAya anucareNa dhenoH= for vow, one following, after cow; tena= by him – king; nyaSedhi sheSaH api [forbiden,remaining ones, even; anuyIyi vargaH= escort, staff; na ca anyataH = not, also, by others –others need not protect him; tasya sharIra rakshA= his, bodily, protection; manoH prasUti = manu's, descendants; sva vIrya guptA hi= one's own, by valour, defendable.

While following the cow nandini in the course of his vow dilIpa forbade his escort staff, since others are unneeded for his physical protection because the descendants of manu-prajApati have to defend themselves by one's own valour on such occasions. [2-4]

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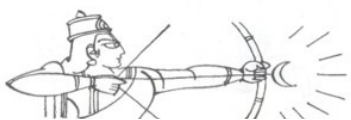
आस्वादवद्भिः कवलैस्तृणानां कण्डूयनैर्दंशनिवारणैःश्च।
अव्याहतैः स्वैरगतैश्च तस्याः सम्राट् समाराधनतत्परोऽभूत्॥ २-५

āsvādavadbhiḥ kavalaistṛṇānāṁ kaṇḍūyanairdaṁśanivāraṇaiḥśca|
avyāhataiḥ svairagataiśca tasyāḥ samrāṭ samārādhanatatparo'bhūt || 2-5

AsvAdavadbhiH kavalaistR^iNAnA.n kanDUyanairda.nshanivAraNaiHshca |

AsvAdavadbhiH kabalaiH tR^iNAnAm kanDUyanaiH da.msha nivAraNaiH ca |
avyAhataiH svaira gataiH ca tasyAH samrAT samArAdhana tatparo abhUt || 2-5

2-5. samrAT= emperor; AsvAdavadbhiH tR^iNAnAm kabalaiH= palatable, tender grass, with morsels [to graze that cow]; kaNDUyanaiH= by scrubbing; da.msha nivAraNaiH ca= wild flies, by repelling; avyAhataiH svaira gataiH ca= unrestricted, at will, with wanderings; tasyAH sam ArAdhana tatparaH abhUt= of her, service, preoccupied, he became.

That emperor is preoccupied in her service by pasturing her in pasturelands for palatable morsels, by scrubbing her itching skin, by repelling wild flies from heir, and by allowing unrestricted wanderings at her will. [2-5]

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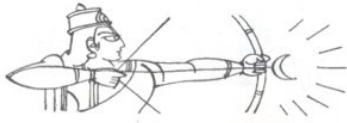
स्थितः स्थितामुच्चलितः प्रयातां निषेदुषीमासनबन्धधीरः।
जलाभिलाषी जलमाददानां छायेव तां भूपतिरन्वगच्छत्॥ २-६

sthitaḥ sthitāmuccalitaḥ prayātāṁ niṣeduṣīmāsanabandhadhīraḥ|
jalābhilāṣī jalamādadānāṁ chāyeva tāṁ bhūpatiranvagacchat || 2-6

sthitaH sthitAmuccalitaH prayAtA.n niSheduShImAsanabandhadhIraH |

sthitaH sthitAm uccalitaH prayAtAm niSeduSIm Asana bandha dhIrAH |
jala abhilaSI jalam AdadAnAm cChAyA iva tAm bhUpatiH anvagacChat || 2-6

2-6. bhUpatiH= king – u.me; sthitAm= if she halts; sthitaH= he halts; prayAtAm= if she starts; uccalitaH = he starts; niSeduSIm= if she squats; Asana bandha dhIrAH= in squatting, tying up [occupied, seated] steadfastly [he squats steadily]; jalam AdadAnAm= water, if she takes; jala abhilaSI [san= piban ityarthaH]= water, even if he is desiring – even if he is thirsty he is drinking when she quenched her thirst first]; cChAyA = shadow – u.mA; iva= like a – sA.vA; tAm = with her; anvagacChat= followed – c, sA.dha.

That kings halts when she halts untiringly, starts when she starts unwearyingly, squats when she is squatting unfalteringly, and though he is thirsty he drinks water only when she quenched her thirst first, unobtrusively, thus that king followed her like her own shadow. [2-6]

The object shadow is in fem while the oc king is in masc., but they should be in one gender in upama. At times this rule is overlooked if it is not – sahR^idaya hR^idayodvegakaram - a heart-shattering saying for kindhearted readers.

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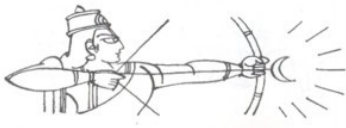
स न्यस्तचिह्नामपि राजलक्ष्मीं तेजोविशेषानुमितां दधान।
आसीदनाविष्कृतदानराजिरन्तर्मदावस्थ इव द्विपेन्द्रः॥ २-७

sa nyastacihnāmapi rājalakṣmīṁ tejoviśeṣānumitāṁ dadhāna|
āsīdanāviṣkṛtadānarājirantarmadāvastha iva dvipendraḥ || 2-7

sa nyastacihnAmapi rAjalakShmI.n tejovisheShAnumitA.n dadhAna |

sa nyasta cihnAm api rAjya lakshmIm tejo visheSa anumitAm dadhAnaH |
asIt anAviSkR^ita dAna rAjiH antarmada avastha iva dvipa indraH || 2-7

2-7. nyasta cihnAm api= renounced, regalia, even though; tejaH visheSa= aura, by speciality; anumitAm= inferable; rAjya lakshmIm dadhAnaH = kingdom [kingly,] splendour, who bears; saH= he, dilIpa – oc, u.me, om; an AviSkR^ita= not, expressed; dAna rAjiH= ruttish oozing, with streams, rills [expressing elephantoid intrepidity; antar mada avastha= inner, in a ruttish [rather, intrepidity,] with such a state [such an aura]; dvipa indraH=gaja rAja = elephants, lord of – c, u.mA, mo; iva= like – cw, sA.vA; asIt=he became [appeared to be.]

Though regalia are renounced he bears a kingly splendour inferable by the speciality of aura around him, and though his elephantoid intrepidity is unexpressed by any rills of ruttish ooz on temples as with common elephants, but he with his inner aura of elephantine intrepidity appeared to be like a lordly elephant. [2-7]

Though external regalia are discarded an innate aura of kingship always prevails - o. In such exemplary personalities, though their internal courage is unexpressed outwardly or unnecessarily, that aura of that courage will be self-evident - mo. Both the kingly splendour and the inner state of intrepidity are inferable, and hence it has innuendo. This is an admixture of innuendo-simile: shleSha - bimba pratibimba bhAva upama. The ref. to elephants is prAk sUci 'foreteller' telling that an elephant alone can oppose a lion. Let us see later what this elephant like intrepid dilIpa does when a lion comes. Here, the elephant is said to a best breed called bhadra, used for king's ride. Please c.f. valmikiramayan.net Bala Kanda 1-6-25 onwards, wherein details are given about such elephants.

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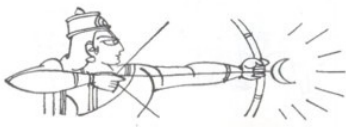
लताप्रतानोद्ग्रथितैः स केशैरधिज्यधन्वा विचचार दावम्।
रक्षापदेशान्मुनिहोमधेनोर्वन्यान्विनेष्यन्निव दुष्टसत्त्वान्॥ २-८

latāpratānodgrathitaiḥ sa keśairadhijyadhanvā vicacāra dāvam|
rakṣāpadeśānmunihomadhenorvanyānvineṣyanniva duṣṭasattvān || 2-8

latApratAnodgrathitaiH sa keshairadhijyadhanvA vicacAra dAvam |

latA pratAna ud grathitaiH sa keshaiH adhijya dhanvA vicacAra dAvam |
rakshA apadeshAt muni homa dhenoH vanyAn vineSyan iva duSTa sattvAn || 2-8

2-8. latA= with fibril; pra tAna= well, heaped [clumped, well-groomed]; ut= namayya= up-drawn; grathitaiH= baddhA= tied; keshaiH= head-hair; saH= he that dilIpa; muni homa dhenoH rakshA= sage's, oblational items giving, cow, to protect; apadeshAt= on the plea of; vanyAn duSTa sattvAn vineSyan iva= of wilds, savage, to check up, as though; adhi jya= mounted, bowstring [on bow]; dhanvA= with bow; vicacAra dAvam= moved about, in forest.

With a well groomed and up-drawn head-hair tautened with a fine withe at back like that of a ready hunter, and with bowstring equally taut on his bow, dilIpa moved about the forest on the plea of protecting the sage's cow that yields offertories to sage vashiShTa's rituals, duly checking up savage beasts of the wilds. [2-8]

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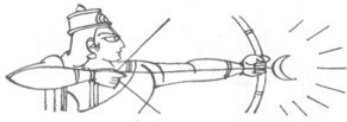
विसृष्टपार्श्वानुचरस्य तस्य पार्श्वद्रुमाः पाशभृता समस्य।
उदीरयामासुरिवोन्मदानामालोकशब्दं वयसां विरावैः॥ २-९

visṛṣṭapārśvānucarasya tasya pārśvadrumāḥ pāśabhṛtā samasya|
udīrayāmāsurivonmadānāmālokaśabdaṁ vayasāṁ virāvaiḥ || 2-9

visR^iShTapArshvAnucarasya tasya pArshvadrumAH pAshabhR^itA samasya |

visR^iSTa pArshva anucarasya tasya pArshva drumAH pAshabhR^itA samasya |
udIrayAmAsuH iva unmadanAm Aloka shabdam vayasAm virAvaiH || 2-9

2-9. visR^iSTa pArshva anucarasya= one who brushed off, at sides, followers' [vandi gaNa etc - flatterers, panegyrists]; pAsha bhR^itA= noose, wielder [Rain-god]; samasya= tulyasya= coequal of; tasya pArshva= at his, sides; drumAH=available trees; ut madanAm vayasAm = highly, excited, birds; vi rAvaiH= with many, trills; Aloka= 'see' - 'behold, here comes the king! God save the king!' suchlike callings of ushers at court; shabdam= that sound, ovation; ut IrayAmAsuH iva= uproariously, voiced [uproariously trilled,] as it were [it is in the tone of ushers.]

Though he long back interdicted panegyrists from his side, the trees on either side of pathway are appearing like the lines of the very same extollers because they are panegyrising the arrival of that king dilIpa, the peer of raingod varuNa, through the highly excited birds perching on their branches chorally trilling prolongedly in the tone of ushers at court like, 'Behold! Here comes the king! God save the king! [2-9]

It is unnecessary whether dilIpa is a king or not for the trees. But the incomer looked like their favourite raingod. Hence, the trees swayed their heads, to which swing birds chorally sang, which ultimately resulted as some exaltations to a king, either dilIpa or varuNa.

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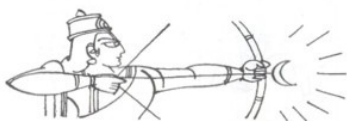
मरुत्प्रयुक्ताश्च मरुत्सखाभं तमर्च्यमारादभिवर्तमानम्।
अवाकिरन्बाललताः प्रसूनैराचारलाजैरिव पौरकन्याः॥ २-१०

marutprayuktāśca marutsakhābhaṁ tamarcyamārādabhivartamānam|
avākiranbālalatāḥ prasūnairācāralājairiva paurakanyāḥ || 2-10

marutprayuktAshca marutsakhAbha.n tamarcyamArAdabhivartamAnam |

marut prayuktAH ca marut sakakha Abham tam arcam ArAt abhivartamAnam |
avAkiran bAla latAH prasUnaiH acAra jAlaiH iva paura kanyAH || 2-10

2-10. marut prayuktAH ca= by windgod, activated, also; bAla latAH= new, creeper plants; marut sakakha Abham= [who is in] windgod's, friend's - firegod's, radiance; ArAt abhivartamAanam = at nearly, on approaching; arcam= adorable one; tam= him [dilIpa]; prasUnaiH = with [creeper's] offspring [namely, flowers]; paura kanyAH= city, maidens; acAra jAlaiH iva= customary, rice-flakes, like; avAkiran= strewn, sprinkled; [sakhA hi sakhAm upAgatam upacarati iti bhAvaH - a friend is honouring his own freind that has come this far.]

Now the windgod has started to honour his friend firegod through dilIpa, because dilIpa is a lookalike of that firegod in his resplendence, by huffing creeper-plants on either side of road to make their flowers trickle on the road as he approached, which just looked like the city maidens standing on either side of the road sprinkle rice-flakes on the pathway of dignitaries as a welcome gesture. [2-10]

city girls - u.mA; creeper-plants - u.me; sprinkling - sA. dh.; like - sA. vA; blooming flowers - o; rice-flakes - mo; Fire, the friend of Wind - u.mA; king - u.me; radiance - sA. dh; and in this compound 'shines like fire' - 'shines' is unsaid. Even if these are vAchaka lupta upamA-s, which can also be called tri-lupta-upamA-s, even then there are three upama-s in this.

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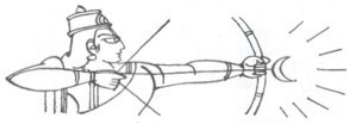
धनुर्भृतोऽप्यस्य दयार्द्रभावमाख्यातमन्तःकरणैर्विशङ्कैः।
विलोकयन्त्यो वपुरापुरक्ष्णां प्रकामविस्तारफलं हरिण्यः॥ २-११

dhanurbhṛto'pyasya dayārdrabhāvamākhyātamantaḥkaraṇairviśaṅkaiḥ|
vilokayantyo vapurāpurakṣṇāṁ prakāmavistāraphalaṁ hariṇyaḥ || 2-11

dhanurbhR^ito.apyasya dayArdrabhAvamAkhyAtamantaHkaraNairvisha~NkaiH |

dhanur bhR^ito api asya dayAdrabhAvam AkhyAtam antaHkaraNaiH visha.nkaiH |
vilokantyo vapuH ApuH akshNAm prakAma vistAra phalam hariNyaH || 2-11

2-11. dhanuH bhR^itaH api= bow, wielder, even if; asya= his; daya Adra bhAvam= mercy, wetted, thought - his kind-heartedness; vi sha.nkaiH= without, doubt; antaHkaraNaiH= by [deer's hearts]; AkhyAtam= made known [to deer]; vapuH= body [build, body language of dilIpa]; vilokantyaH = on gazing; hariNyaH= she-deer; akshNAm= of eyes; prakAma= desirably; vistAra phalam ApuH= broad, fruit [for having broad eyes], they obtained.

Although dilIpa's is wielding a fierce bow now, his kind-heartedness is made known to the doubtless hearts of she-deer through his body-language picturing him as non-sniper, and when they with their wide-eyed admiration had gone on gazing his good build minus any attempt of salvos, their possessing broad-eyes is brought to ample fruition, because providence is on their side. [2-11]

Deer can easily distinguish a hunter from a wayfarer.

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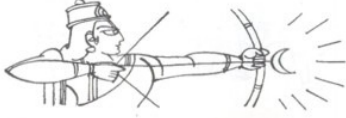
स कीचकैर्मारुतपूर्णरन्ध्रैः कूजद्भिरापादितवंशकृत्यम्।
शुश्राव कुञ्जेषु यशः स्वमुच्चैरुद्गीयमानं वनदेवताभिः॥ २-१२

sa kīcakairmārutapūrṇarandhraiḥ kūjadbhirāpāditavaṁśakṛtyam|
śuśrāva kuñjeṣu yaśaḥ svamuccairudgīyamānaṁ vanadevatābhiḥ || 2-12

sa kIcakairmArutapUrNarandhraiH kUjadbhirApAditava.nshakR^ityam |

sa kIcakaiH mAruta pUrNa randhraiH kUjadbhiH ApAdita va.msha kR^ityam |
shushrAva ku.njeSu yashaH svam uccaiH ud gIyamAnam vana devatAbhiH || 2-12

2-12. saH= he; mAruta pUrNa randhraiH= by air, filled, holes; kUjadbhiH= while singing; kIcakaiH = by bamboos; uccaiH= in high tone; ApAdita= sampAditam= sufficed; va.msha kR^ityam= bamboo, work - fluting a bamboo flute; ku.njeSu vana devatAbhiH= in arbours, by georgic, deities; ud gIyamAnam= highly, singing [to full score]; svam yashaH shushrAva = his own, glory, he heard.

While dilIpa is on his way he heard the hum and thrum of nature that seemed to be the full score singing of georgic deities to the accompaniment of high-pitched fluty bamboos while the air is filling their holes like a flutist, and he is all ears for that symphony as if it is having the sonata form of his glory. [2-12]

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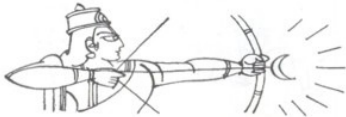
पृक्तस्तुषारैर्गिरिनिर्झराणमनोकहाकम्पितपुष्पगन्धी।
तमातपक्लान्तमनातपत्रमाचारपूतं पवनो निषेवे॥ २-१३

pṛktastuṣārairgirinirjharāṇamanokahākampitapuṣpagandhī|
tamātapaklāntamanātapatramācārapūtaṁ pavano niṣeve || 2-13

pR^iktastuShArairgirinirjharANamanokahAkampitapuShpagandhI |

vR^iktaH tuSAraiH giri nirjharANam anokaha akampita puSpa gandhI |
tam Atapa klAntam anAtapatram AcAra pUtam pavanaH niSeve || 2-13

2-13. giri nirjharANam= giriSu, shaila nadI pravAhANAm= mountain, torrents -cascades; tuSAraiH= sprays; vR^iktaH= sampR^ikta= meld with; anokaha= trees; akampita= a little swayed; puSpa gandhI pavanaH= flowers, with fragrance, breeze; an Ata patram= without, heat, shade = without umbrella, parasol-less; Atapa= by sun heat; klAntam= tired; AcAra = by mores [n.pl: customs or conventions regarded as essential to or characteristic of a community]; pUtam= consecrated; tam niSeve= him [dilIpa,] served; [AcAra pUtatvAt sa rAja jagat pAvanatvA api pavanasya sevya AsIt iti bhAvaH.]

The breezes swaying the trees a little bit are fraught with fragrances of their swaying flowers, besides being coolish when meld with the sprays from cascades, such as they are those breezes are now serving dilIpa a little bit, who is a little bit tired by the heat as he is unumbrellaed now, yet he is active as he is consecrated by mores. [2-13]

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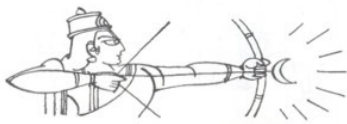
शशाम वृष्ट्यापि विना दवाग्निरासीद्विशेषा फलपुष्पवृद्धिः।
ऊनं न सत्त्वेष्वधिको बबाधे तस्मिन्वनं गोप्तरि गाहमाने॥ २-१४

śaśāma vṛṣṭyāpi vinā davāgnirāsīdviśeṣā phalapuṣpavṛddhiḥ|
ūnaṁ na sattveṣvadhiko babādhe tasminvanaṁ goptari gāhamāne || 2-14

shashAma vR^iShTyApi vinA davAgnirAsIdvisheShA phalapuShpavR^iddhiH |

shashmau vR^iSTA api vinA davAgniH AsIt visheSA phala puSpa vR^iddhiH |
Unam na sattveSu adhiko babAdhe tasmin vanam goptari gAhamAne || 2-14

2-14. goptari= being the protector; tasmin= that king; vanam gAhamAne - pravishati sati= woods, while entering; vR^iSTA api vinA= rainfall, even, without; davAgniH shashAma= wild-fire, silenced; phala puSpa vR^iddhiH= fruits, flowers, growth; visheSA AsIt= in abundance, it is; sattveSu= among animals; adhikaH= mightier one; na babAdhe Unam= not, mauling, lesser [in might] animals.

On his being the protector of forests among other things, his entry into forests appeared propitious because forest-fires in woods silenced on their own without rainfalls, growth of flowers and fruits is in abundance on trees, and among animals the mightier ones are not mauling the lesser mighty. [2-14]

In stanzas 9 to 14 welcome accorded by he woods to the king is described poetically and makes them show all the marks of respect that are shown to royalty in town.

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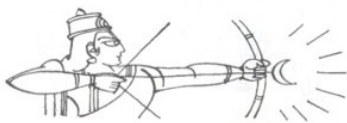
संचारपूतानि दिगन्तराणि कृत्वा दिनान्ते निलयाय गन्तुम्।
प्रचक्रमे पल्लवरागताम्रा प्रभा पतंगस्य मुनेश्च धेनुः॥ २-१५

saṁcārapūtāni digantarāṇi kṛtvā dinānte nilayāya gantum|
pracakrame pallavarāgatāmrā prabhā pataṁgasya muneśca dhenuḥ || 2-15

sa.ncArapUtAni digantarANi kR^itvA dinAnte nilayAya gantum |

sa.ncAra pUtAni diga.ntarANi kR^itvA dinAnte nilayAya ga.ntum |
pracakrame pallava rAga tAmrA prabhA pata.ngasya muneH ca dhenuH || 2-15

2-15. pallava rAga tAmrA= tender leaves, in hue, tawny; pata.ngasya prabhA= sun's, shine; muneH dhenuH ca= sage's, cow's, also [also of tawny complexion - ca, tu though fillers, will give much meaning at times]; dik a.ntarANi= quarters, inside of; sa.ncAra pUtAni kR^itvA= by meandering, hallowed, on making; dina ante= at day, ending [in evening]; pracakrame ga.ntum nilayAya= started, to go, to home.

Those two that are with a tawny hue like leaflets, viz. the evening sun with a tawny sunshine and the cow of the sage with a tawny complexion, commenced their homeward course each to its resting place after hallowing all the places they ranged in all the quarters of heaven and earth, daylong. [2-15]

pallava rAga, tawniness of tender leaves - u.mA; tawny complexion of cow – u.me; copperiness= pallva rAga iva tamrA - sA.dha; like - cw - unsaid; samAsa-vAchka-lupta-upama.

tawniness of leaves - u.mA; sunshine – u.me; like - cw - unsaid. samAsaga-vAchka-lupta-upama.

patangaprabha, sunshine – u.mA; cow's complexion - u.me; meandering daylong and returning home by evening – commonality, sA.dha plus anugAmi dharma; cw, sAvA – unsaid: vAcaka lupta upama.

alankAra - vAkya gata kriyA dIpaka - alankAra sarvasvam.

It is enough if the common connective word or idea is suggestive, though not said expressively, for upama.

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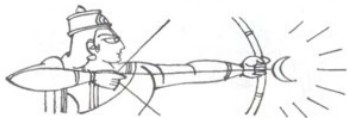
तां देवतापित्रतिथिक्रियार्थामन्वग्ययौ मध्यमलोकपालः।
बभौ च सा तेन सतां मतेन श्रद्धेव साक्षाद्विधिनोपपन्ना॥ २-१६

tāṁ devatāpitratithikriyārthāmanvagyayau madhyamalokapālaḥ|
babhau ca sā tena satāṁ matena śraddheva sākṣādvidhinopapannā || 2-16

tA.n devatApitratithikriyArthAmanvagyayau madhyamalokapAlaH |

tAm devatA pitrR^i atithi kriya arthAm anvak yayau madhya loka pAlaH | babhau ca sA tena satAm matena shraddhA iva sAkshAt vidhinA upapannAH || 2-16

2-16. madhya loka pAlaH= intermediary, realms, ruler of - dilIpa; devatA pitrR^i atithi = gods, manes, guests; kriya= yAga shraddha dAnAni= rituals, offerings in rites; arthAm= one whose objective is to fulfil them - cow; tAm anvak yayau= her, in tow, followed; satAm matena tena= sadbhiH sammanyamAnena - one honoured by high-minded people - dilIpa; upapannAH sA ca= together with, she, also; [elliptic. satAm matena tena= by high-minded people, acceptable one, by her]; vidhinA= observances; [upapannA= having those religious routine, observances]; sAkshAt= ostensibly [incarnate-like]; shraddhA iva babhau= religious earnestness, like, shone forth.

That ruler of intermediary realms dilIpa followed the cow homewards and together with him who is an honourable one for high-minded people, she shone forth like the ostensible incarnate of religious earnestness – personified shraddhA, Astikya buddhi – where shraddhA is the inkling to believe the existence of other worlds - for

her earnest observance of religious routine as a provider of offertories to for - yaj~na, shrAddha, dAnA-s - vedic-rituals, beatification rites for manes, and hospitality / donations. [2-16]

An incarnate of sraddha – religious earnestness - u.mA; nandini cow - u.me; shining forth – c, and anugAmi dharma also; iva – cw. dilIpena upapannA – bimba; vidhinA upapannA – prati bimba; satAm matena – ubhaya anvayi – so the alankAra is – anugAmitva, bimba. pratibimba bhAva – shleSa mishraNa alankAra.

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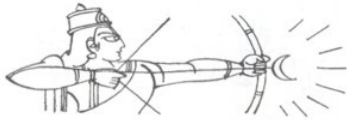
स वल्वलोत्तीर्णवराहयूथान्यावासवृक्षोन्मुखबर्हिणानि।
ययौ मृगाध्यासितशाद्वलानि श्यामायमानानि वनानि पश्यन्॥ २-१७

sa valvalottīrṇavarāhayūthānyāvāsavṛkṣonmukhabarhiṇāni|
yayau mṛgādhyāsitaśādvalāni śyāmāyamānāni vanāni paśyan || 2-17

sa valvalottIrNavarAhayUthAnyAvAsavR^ikShonmukhabarhiNAni |

sa valvala uttIrNa varAha yUthAni AvAsa vR^iksha unmukha barhiNAni |
yayau mR^iga adhyAsita shAdvalAni shyAmAyamAnAni vanAni pashyan || 2-17

2-17. saH= he; valvala= small water ponds; uttIrNa= came up from them; varAha yUthAn = wild boars, litter of; AvAsa= dwelling place; vR^iksha= trees; unmukha= face turned to; barhiNAni= peacocks; mR^iga adhyAsita shAdvalAni= by deer, settled, swards; shyAmAyamAnAni= becoming darkish; vanAni= glades; pashyan yayau= on seeing, proceeded.

While the glades are darkening litters of wild boars are coming up from ponds, peacocks are turning towards the trees of their habitation, herds of deer are settling on swards - seeing such back-to-home scenes dilIpa too advanced homewards. [2-17]

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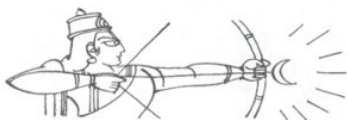
आपीनभारोद्वहनप्रयत्नाद्गृष्टिर्गुरुत्वाद्वपुषो नरेन्द्रः।
उभावलंचक्रतुरञ्चिताभ्यां तपोवनावृत्तिपथं गताभ्याम्॥ २-१८

āpīnabhārodvahanaprayatnādgṛṣṭirgurutvādvapuṣo narendraḥ|
ubhāvalaṁcakraturañcitābhyāṁ tapovanāvṛttipathaṁ gatābhyām || 2-18

ApInabhArodvahanaprayatnAdgR^iShTirgurutvAdvapuSho narendraH |

ApIna bhAra ud vahana prayatnAt gR^iSTiH gurutvAt vapuSo narendraH |
ubhau alam cakratuH aci.ntAbhyAm tapo vana AvR^itti patham gatAbhyAm || 2-18

2-18. gR^iSTiH= a cow which has calved only for once; ApIna bhAra= udder's, weight; ud vahana = up, carrying [liugging while striding]; prayatnAt= one who is trying;

narendraH vapuSaH gurutvAt ca= by king's, hysique's, weight, also; ubhau both; aci.ntAbhyAm - cArubhyAm= with grace; gatAbhyAm= gait of strides; tapaH vana= to hermitage's, woods; AvR^itti patham= return, path; alam cakratuH= beauty, they made.

Though she calved only for once her udder is weighty which she had to lug around when striding, and the king too strode after her in accordance with his weighty physique, thus they both beautified the return path from the woods to hermitage with their graceful strides. [2-18]

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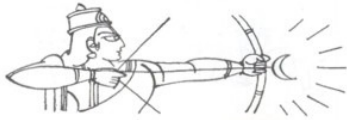
वसिष्ठधेनोरनुयायिनं तमावर्तमानं वनिता वनान्तात्।
पपौ निमेषालसपक्ष्मपङ्क्तिरुपोषिताभ्यामिव लोचनाभ्याम्॥ २-१९

vasiṣṭhadhenoranuyāyinaṁ tamāvartamānaṁ vanitā vanāntāt|
papau nimeṣālasapakṣmapaṅktirupoṣitābhyāmiva locanābhyām || 2-19

vasiShThadhenoranuyAyina.n tamAvartamAna.n vanitA vanAntAt |

vashiShTa dhenoH anuyInam tam vartamAnam vanitA vanA.ntAt |
vapau nimeSa alasa pakshma panktiH upoSitAbhyAm iva locanAbhyAm || 2-19

2-19. vashiSTa dhenoH anuyInam= vashiShTa 's, with cow, follower of; vana a.ntAt= from woods, interiors of – coming from interiors of woords – on dilIpa's side - or, standing at the fringe of woods – one the side of sudakshiNa; vartamAnam= who is returning; tam vanitA= his, lady [sudakshiNa]; nimeSa= in closing; alasa = tardy; pakshma panktiH= eyelids, rows of; upoSitAbhyAm iva= fasted, as though – her eyes are starving from morning to see him; locanAbhyAm= [by her] both eyes; vapau= she guzzled; [sA tR^iSNyA dillipam adhikam vyalokat iti arthaH = she gazed upon him with thirsty emotion.]

Standing in the threshold of hermitage at the fringe of woodlands, she whose eyelids are closing tardily because her eyes are starving to see her husband from morning, such a sudakshiNa has seen her husband coming home from the interiors of woods following vashiShTa's cow, with a wide-eyed welcome as if guzzling his form just with her famished eyes. [2-19]

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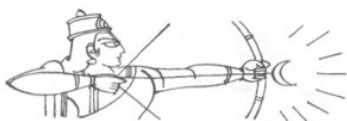
पुरस्कृता वर्त्मनि पार्थिवेन प्रत्युद्गता पार्थिवधर्मपत्न्या।
तदन्तरे सा विरराज धेनुर्दिनक्षपामध्यगतेव सन्ध्या॥ २-२०

puraskṛtā vartmani pārthivena pratyudgatā pārthivadharmapatnyā|
tadantare sā virarāja dhenurdinakṣapāmadhyagateva sandhyā || 2-20

puraskR^itA vartmani pArthivena pratyudgatA pArthivadharmapatnyA |

puraskR^itA vartmani pArthivena patyudgatA pArthiva dharma patnyAH |
tat antare sA virarAja dhenuH dina kshapA madhya gatA iva sa.ndhyA || 2-20

2-20. vartmani= on pathway; pArthivena= by king; puraskR^itA= placed afore [king is coming on rearside]; pArthiva dharma patnyAH= king's, queen consort; patyudgatA [prati ut gatA] = who came forward to welcome; sA dhenuH= she, that cow; tat antare= their, in between; dina kshapA madhya gatA = day, night, in the middle, entered; sa.ndhyA iva= ocherish sunset, as with; virarAja= shone forth. [tat antara - iti grahaNam atra upameya upamAnayoHJ kkrama avasthAnam atra sAdR^ishyau avaksArtham iti mantavyam - though unsaid, night comes after day, between them sunset betides, thus the order of - u.mA and u.me-s are to be understood in the sequence of day-dusk-night.]

While coming home that cow nandini shone forth like the ocherish sunset entering betwixt day and night with the king following at her rearward, his queen consort welcomingly advancing towards her frontwards, herself walking amid these two. [2-20]

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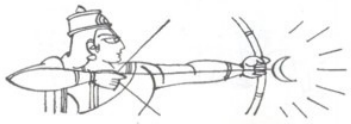
प्रदक्षिणीकृत्य पयस्विनीं तां सुदक्षिणा साक्षतपात्रहस्ता।
प्रणम्य चानर्च विशालमस्याः शृङ्गान्तरं द्वारमिवार्थसिद्धेः॥ २-२१

pradakṣiṇīkṛtya payasvinīṁ tāṁ sudakṣiṇā sākṣatapātrahastā|
praṇamya cānarca viśālamasyāḥ śṛṅgāntaraṁ dvāramivārthasiddheḥ || 2-21

pradakShiNIkR^itya payasvinI.n tA.n sudakShiNA sAkShatapAtrahastA |

pradakshiNI kR^itya payasvinIm tAm sudakshiNA sa akshata pAtra hastA |
praNamya ca anarca vishAlam asyAH shR^inga antaram dvAram iva artha siddheH || 2-21

2-21. sa akshata pAtra hastA= with, sacred-rice, vessel, in hand; sudakshiNa; payasvinIm tAm pradakshiNI kR^itya= milch cow with plenty of milk, around her, circum -ambulations, on making; praNamya ca= on revering, also; asyAH vishAlam shR^inga antaram = in her [cow's,] broad, horns, in the gap of; artha siddheH= for ambition, accomplishment of; dvAram iva= doorway, as if; anarca= worshipped.

Lady sudakshiNa made circumambulations on her right around that milch cow with cornucopian milk handling a vessel containing sacred-rice, and worshipped that cow at the broad place in the gap of her horns, as if it is the gateway to accomplish their ambition. [2-21]

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वत्सोत्सुकापि स्तिमिता सपर्यां प्रत्यग्रहीत्सेति ननदुतुस्तौ।
भक्त्योपपन्नेषु हि तद्विधानानां प्रसादचिह्नानि पुरःफलानि॥ २-२२

vatsotsukāpi stimitā saparyāṁ pratyagrahītseti nanadutustau|
bhaktyopapanneṣu hi tadvidhānānāṁ prasādacihnāni puraḥphalāni || 2-22

vatsotsukApi stimitA saparyA.n pratyagrahItseti nanadutustau |

vatsa utsuka api stimitA saparyAm pratyagrahIt iti nanadutuH tau |
bhaktyA upapanneSu hi tad vidhAnAnAm prasAda cihnAni puraH phalAni || 2-22

2-22. sA= she that cow; vatsa utsuka api= on calf, keen on, though; stimitA= calmly; saparyAm pratyagrahIt= worship, accepted; iti tau nanadutuH= thus [on concluding,] both [king and queen,] gladdened; bhaktyA upapanneSu= with devoutness, those who have it; tat vidhAnAnAm = that, [gentle manner of cow,] her sort of [gracious beings]; prasAda cihnAni = gracious gifts, signs of; puraH phalAni hi= ahead, come to fruition, indeed.

Though that cow is keen to meet her calf she calmly accepted the worship of royal couple, concluding which that couple too gladdened, because the glance of forbearance of saintly beings indeed bears as sign of fructification of the desires of those devout adorers. [2-22]

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गुरोः सदारस्य निपीड्य पादौ समाप्य सांध्यं च विधिं दिलीपः।
दोहावसाने पुनरेव दोग्ध्रीं भेजे भुजोच्छिन्नरिपुर्निषण्णाम्॥ २-२३

guroḥ sadārasya nipīḍya pādau samāpya sāṁdhyaṁ ca vidhiṁ dilīpaḥ|
dohāvasāne punareva dogdhrīṁ bheje bhujocchinnaripurniṣaṇṇām || 2-23

guroH sadArasya nipIDya pAdau samApya sA.ndhya.n ca vidhi.n dilIpaH |

guroH sa dArasya nipIDya pAdau samapya sAndhyam ca vidhim dilIpaH |
doha avasAne punaH eva dogdhrIm bheje bhuja ucChinna ripuH niSaNnAm || 2-23

2-23. bhuja= by shoulder [strength]; ucChinna= ut cChinna = utkarSeNa bhinnaH= shattered - trounced; ripuH= one who has such eliminated enemies; dilIpaH= dilIpa; sa dArasya guroH= with, wife, his mentor [available there]; pAdau nipIDya = [mentor's] feet, in grasping tightly [revering devoutly]; sAndhyam vidhim ca samapya = sunset time, ordainments, also, on completing; doha avasAne niSaNnAm= milking, at end of, sitting; dogdhrIm eva= milch cow, alone; punaH bheje= again, devoted himself to.

Later king dilIpa that has altogether shattered all his enemies personally, revered at the feet of his mentor and his wife as that saintly lady is available at the side of his mentor, and still later on completing sunset time ordainments he again devoted himself to the milch cow that is presently sitting after milking is over. [2-23]

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तामन्तिकन्यस्तबलिप्रदीपामन्वास्य गोप्ता गृहिणीसहायः।
क्रमेण सुप्तामनु संविवेश सुप्तोत्थितां प्रातरनूदतिष्ठत्॥ २-२४

tāmantikanyastabalipradīpāmanvāsya goptā gṛhiṇīsahāyaḥ|
krameṇa suptāmanu saṁviveśa suptotthitāṁ prātaranūdatiṣṭhat || 2-24

tAmantikanyastabalipradIpAmanyAsya goptA gR^ihiNIsahAyaH |

tAm antikasya nyasta bali pradIpAm anvAsya goptA gR^ihiNI sahAyaH |
krameNa suptAm anu sa.mvivesha supta utthitAm prAtaH anu udatiSTat || 2-24

2-24. goptA= protector; gR^ihiNI sahAyaH= his wife, in company with; antikasya= nearby; nyasta = placed; bali= enough fodder, or worship material left over; pradIpAm= lit oil lamp; anvAsya = anu upavishya = [sat down] in keeping with; tAm= her [cow]; krameNa suptAm= gradually, after her sleeping; anu= in step with; sa.mvivesha= he slept; prAtaH supta utthitAm= in morning, from sleep, on her getting up; anu= following her; udatiSTat= he got up.

That protector of all, dilIpa, now aided just by his wife sat down at the side of the cow where enough fodder is placed along with a lit oil lamp, and gradually slipped into sleep when that cow slept, and woke up on next morning when she is awake, in step with her. [2-24]

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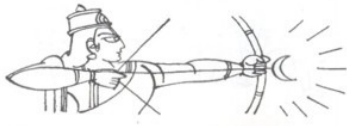
इत्थं व्रतं धारयतः प्रजार्थं समं महिष्या महनीयकीर्तेः।
सप्त व्यतीयुस्त्रिगुणानि तस्य दिनानि दीनोद्धरणोचितस्य॥ २-२५

itthaṁ vrataṁ dhārayataḥ prajārthaṁ samaṁ mahiṣyā mahanīyakīrteḥ|
sapta vyatīyustriguṇāni tasya dināni dīnoddharaṇocitasya || 2-25

ittha.n vrata.n dhArayataH prajArtha.n sama.n mahiShyA mahanIyakIrteH |

ittham vratam dhArayataH prajArtham samam mahISyA mahanIya kIrteH |
sapta vyatIyuH triguNAni tasya dinAni dIna uddharaNa ucitasya || 2-25

2-25. ittham= this way; praja artham= progeny, for the sake of; mahISyA samam= queen, along with; vratam dhArayataH= bow, abiding in; mahanIya = pUjanIya kIrteH= [a king] with reverential renown; dIna uddharaNa ucitasya= disconsolate people, in enlivening, befitting - king; tasya= his; tri guNAni sapta= three, times, seven [twenty-one]; dinAni vyatIyuH= days, spent.

This way that enlivener of disconsolate, the king with reverential renown, while observing his vow along with his queen in the hope of getting progeny spent thrice seven days of him. [2-25]

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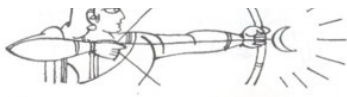
अन्येद्युरात्मानुचरस्य भावं जिज्ञासमाना मुनिहोमधेनुः।
गङ्गाप्रपातान्तविरूढशष्पं गौरीगुरोर्गह्वरमाविवेश॥ २-२६

anyedyurātmānucarasya bhāvaṁ jijñāsamānā munihomadhenuḥ|
gaṅgāprapātāntavirūḍhaśaṣpaṁ gaurīgurorgahvaramāviveśa || 2-26

anyedyurAtmAnucarasya bhAva.n jij~nAsamAnA munihomadhenuH |

AnedyuH Atma anucarasya bhAvam jij~nAsamAnA muni hom dhenuH |
ga.ngA prapAtA.nta nirUDha ghAsam gauri guroH gahvaram Avivesha || 2-26

2-26. AnedyuH= next day; muni homa dhenuH= sage's, Vedic-ritual, cow; Atma= of her; anucarasya= follower's; bhAvam jij~nasamAnA= instinct, wishing to know; ga.ngA prapAta= River Ganga's, [place of] descent; anta= nearby, whereat; nirUDha ghAsam = cropped up [grown up, having grass – grassy land at cave; gauri guroH gahvaram= Goddess Parvati's, father's [Himalayan,] cavern; Avivesha= entered into.

Next day wishing to test the devotion of her follower that cow of sage's Vedic-ritual entered a grassy Himalayan cavern whereat river ganga once had her descent from heaven. [2-26]

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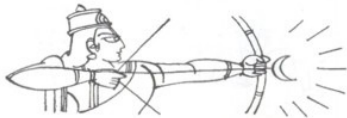
सा दुष्प्रधर्षा मनसापि हिंस्रैरित्यद्रिशोभाप्रहितेक्षणेन।
अलक्षिताभ्युत्पतनो नृपेण प्रसह्य सिंहः किल तां चकर्ष॥ २-२७

sā duṣpradharṣā manasāpi hiṁsrairityadriśobhāprahitekṣaṇena|
alakṣitābhyutpatano nṛpeṇa prasahya siṁhaḥ kila tāṁ cakarṣa || 2-27

sA duShpradharShA manasApi hi.nsrairityadrishobhAprahitekShaNena |

sA duSpradharSA manasA api hi.msraiH iti adri shobhA prahita IkshaNena |
alakshita abhyut-patano nR^ipeNa prasahya si.mhaH kila tAm cakarSa || 2-27

2-27. sA= she [cow]; hi.msraiH= beasts of prey; manasA api duSpradharSA= mentally, even, cannot frighten her; iti = thus [the king is confident]; adri shobhA= mountain's, grandeur; prahita IkshaNena= fixated, looks; nR^ipeNa= by [such] king; a lakshita= unseen - failed to notice; abhyut-patanaH = springing up, falling on; si.mhaH= a lion; tAm= her [cow]; prasahya cakarSa = violently, hauled; kila= aLIke = as if, seemingly, feigned to drag cow.

When the king's looks are fixated on the grandeur of Himalayan Mountains for a fraction of a second owing to his self-confidence about the unassailability of the cow by any beast of the wild, even presumptively, only then a lion sprang up and fallen on the cow feigning to haul it forcibly, which the king failed to notice. [2-27]

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तदीयमाक्रन्दितमार्तसाधोर्गुहानिबद्धप्रतिशब्ददीर्घम्।
रश्मिष्विवादाय नगेन्द्रसक्तां निवर्तयामास नृपस्य दृष्टिम्॥ २-२८

tadīyamākranditamārtasādhorguhānibaddhapratiśabdadīrgham|
raśmiṣvivādāya nagendrasaktāṁ nivartayāmāsa nṛpasya dṛṣṭim || 2-28

tadIyamAkranditamArtasAdhorguhAnibaddhapratishabdadIrgham |

tadIyam Akranditam Arta sAdhoH guhA nibaddha pratishabda dIrgham |
rashmiSu iva AdAya nagendra saktAm nivartayAmAsu nR^ipasya dR^iSTim || 2-28

2-28. guhA= in cave; nibaddha= confined; prati shabda= re, sound echoing; dIrgham= long-drawn; tadIyam= hers; Akranditam= wail; Arta sAdhoH= at bewailers, merciful one; nR^ipasya= king's, [looks]; naga indra saktAm= on mountains' lord, anchored; dR^iSTim= his sight is; rashmiSu AdAya iva= by reins, drawn, as if; nivartayAmAsu= started to divert.

While the long-drawn wail of the cow is confined within the cave and re-echoing in it, the king heard it and suddenly diverted his sight anchored on the lordly mountain towards the cave, as if tightly reined in, for he is a merciful king in respect of bewailers. [2-28]

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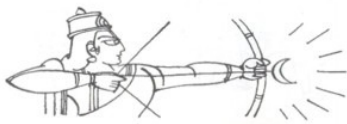
स पाटलायां गवि तस्थिवांसं धनुर्धरः केसरिणं ददर्श।
अधित्यकायामिव धातुमय्यां लोध्रद्रुमं सानुमतः प्रफुल्लम्॥ २-२९

sa pāṭalāyāṁ gavi tasthivāṁsaṁ dhanurdharaḥ kesariṇaṁ dadarśa|
adhityakāyāmiva dhātumayyāṁ lodhradrumaṁ sānumataḥ praphullam || 2-29

sa pATalAyA.n gavi tasthivA.nsa.n dhanurdharaH kesariNa.n dadarsha |

sa pATalAyAm gavi tasthavA.msam dhanurdhara kesariNam dadarsha |
adhityakAyAm iva dhAtumayAm lodhradrumam sAnumataH praphullam || 2-29

2-29. dhanuH dhara saH= bow, wielder, he that dilIpa; pATalAyAm gavi= on tawny, cow; tasthavA.msam= sthitavAn= staying, sitting; kesariNam= at lion; sAnu mataH= mountaintops, one having - lofty mountain; dhAtumayAm= filled with ores; adhitya kAyAm = raised, bodies = Urthva bhUmau= mesas, mountainsides; praphullam= fully bloomed; lodhra drumam iva= Lodhra tree [Tymplocos racemosa] like; dadarsha= saw.

Then that archer dilIpa has seen a lion seated on the back of chestnut-coloured cow, like a full-bloomed lodhra tree snobbishly sitting on a terrace of a lofty mountain full with coppery ores. [2-29]

Coppery lodhra tree in full bloom - u.mA; lion - u.me; tawniness of cow - om; colour of ores - mo; broad backed cow - om; lofty mountainsides - mo; adhitya - sitting – ubhayAnvyi - applies both to lion and tree; and though the tree and ores, lion and cow do not directly correspond each to each, their adjectival light-sienna hue will compare, with a little innuendo; bimba-pratibimba bhAva shrauti-pUrNa upama.

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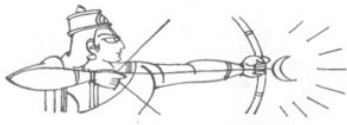
ततो मृगेन्द्रस्य मृगेन्द्रगामी वधाय वध्यस्य शरं शरण्यः।
जाताभिषङ्गो नृपतिर्निषङ्गादुद्धर्तुमैच्छत्प्रसभोद्धृतारिः॥ २-३०

tato mṛgendrasya mṛgendragāmī vadhāya vadhyasya śaraṁ śaraṇyaḥ|

tato mR^igendrasya mR^igendra gAmI vadhAya vadhasya sharam sharaNyaH |
jAta abhiSa.ngo nR^ipatiH niSa.ngAt uddhartum aicChat prasabho uddhR^ita ariH || 2-30

2-30. tataH= then; mR^iga indra gAmI= animals', lord like, gait - having lion's gait; sharaNyaH = a haven; prasabhaH= perforce; uddhR^ita ariH= one who rooted out, enemies; nR^ipatiH = such king; jAta abhiSa.ngaH= birthed, embarrassment - embarrassedly; vadhasya mR^igendrasya = killable, lordly lion; vadhAya= for killing; niSa.ngAt= from quiver; sharam uddhartum aicChat= arrow, to upheave, intended to.

Then he with lionly gait, an extirpator of enemies, a haven for the forlorn, that dilIpa though felt chagrined at first immediately intended to upheave an arrow from quiver to slay the slayable lord of beasts. [2-30]

2-31. prahartuH tasya= one wishing to strike [shoot arrow,] his, that dilIpa's; vAma itaraH karaH= left, other than, hand [right hand]; nakha prabhA rUSita= nails', [rosy] brightness, spreading; ka.nka patre= on heron's [white,] feathers; sAyaka pu.nkha eva= on arrows', feathered grips, only; sakta a.nguliH= stuck, fingers; citra arpita ArambhaH = in a picture [painting,] depicted, attempt action; iva= like; avatasthe= remained static.

The right hand of him who wished to shoot arrow remained static with fingers stuck in the feathered end of arrow spreading a rosy brightness of his fingernails on the white feathers of heron, like that of the stilled action of a hand drawing an arrow from quiver depicted in a painting. [2-31]

The dynamic right hand and fingers of king – u.me, o; the same in a static form on a canvas – u.mA, oc, mo; sA.vA, cw - like; brightness of nails spreading on feathers - o; the same spread of colours in painting - mo; sA.dha – inertness, colours etc in u.me, u.mA, bimba, pratbimba.

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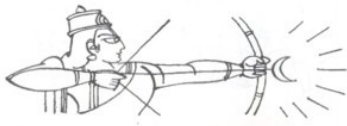
वामेतरस्तस्य करः प्रहर्तुर्नखप्रभाभूषितकङ्कपत्रे।
सक्ताङ्गुलिः सायकपुङ्ख एव चित्रार्पितारम्भ इवावतस्थे॥ २-३१

vāmetarastasya karaḥ praharturnakhaprabhābhūṣitakaṅkapatre|
saktāṅguliḥ sāyakapuṅkha eva citrārpitārambha ivāvatasthe || 2-31

vAmetarastasya karaH praharturnakhaprabhAbhUShitaka~Nkapatre |

vAma itaraH tasya karaH prahartuH nakha prabhA rUSita ka.nka patre |
sakta a.nguliH sAyaka ou.nkha eva citra arpita Arambha iva avatasthe || 2-31

2-31. prahartuH tasya= one wishing to strike [shoot arrow,] his, that dilIpa's; vAma itaraH karaH= left, other than, hand [right hand]; nakha prabhA rUSita= nails', [rosy] brightness, spreading; ka.nka patre= on heron's [white,] feathers; sAyaka pu.nkha eva=

on arrows', feathered grips, only; sakta a.nguliH= stuck, fingers; citra arpita ArambhaH = in a picture [painting,] depicted, attempt action; iva= like; avatasthe= remained static.

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बाहुप्रतिष्टम्भविवृद्धमन्युरभ्यर्णमागस्कृतमस्पृशद्भिः।
राजा स्वतेजोभिरदह्यतान्तर्भोगीव मन्त्रौषधिरुद्धवीर्यः॥ २-३२

bāhupratiṣṭambhavivṛddhamanyurabhyarṇamāgaskṛtamaspṛśadbhiḥ|
rājā svatejobhiradahyatāntarbhogīva mantrauṣadhiruddhavīryaḥ || 2-32

bAhupratiShTambhavivR^iddhamanyurabhyarNamAgaskR^itamaspR^ishadbhiH |

bAhu pratiSTa.mbha vivR^iddha manyuH abhyarNam agaskR^itam aspR^ishadbhiH |
rAjA sva tejobhiH adahatya a.ntaH bhogi iva ma.ntra auSadha ruddha vIryaH || 2-32

2-32. bAhu pratiSTa.mbha vivR^iddha manyuH= arm, since constrained, verily heightened, fury; rAjA= king; ma.ntra auSadha ruddha vIryaH= by spells, herbs, constrained, force; bhogi iva= serpent, like; abhyarNam agaskR^itam= in presence, wrongdoer; a spR^ishad- bhiH= unable to touch [with arrow/fangs]; sva tejobhiH a.ntaH adahatya= by his own, internal blaze, internally, blazed him down.

Heightened is the fury to the king as his arm is constrained, like a serpent constrained by spells and herbs, and his internal blaze blazed him down, for he is unable to touch the wrongdoer though available in his own presence. [2-32]

The name bhogi applies to both the king and serpent bhogI rAja bhujangayoH; their objected/hindered path and ire – c, - sA.dha; the king – o, u.me; serpent – oc, u.mA; burning within themselves - mo; like - cw; in presence, wrongdoer, unable to touch, one's own internal fury - all the four are commonalities to both king and serpent, hence a mixture zeugmatic metaphor, with mirrored/reflected objects.

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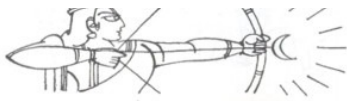
तमार्यगृह्यं निगृहीतधेनुर्मनुष्यवाचा मनुवंशकेतुम्।
विस्माययन्विस्मितमात्मवृत्तौ सिंहोरुसत्त्वं निजगाद सिंहः॥ २-३३

tamāryagṛhyaṁ nigṛhītadhenurmanuṣyavācā manuvaṁśaketum|
vismāyayanvismitamātmavṛttau siṁhorusattvaṁ nijagāda siṁhaḥ || 2-33

tamAryagR^ihya.n nigR^ihItadhenurmanuShyavAcA manuva.nshaketum |

tam Arya gR^ihyam nigR^ihIta dhenuH manuSya vAcA manu va.msha ketum |
vismayayan vismitam Atma vR^ittau si.mha uru sattvam nijagAda si.mhaH || 2-33

2-33. nigR^ihIta dhenuH si.mhaH= one who has beleaguered, cow, such lion; Arya gR^ihyam = noble people, takable - one takes side of nobles; manu va.msha ketum= in manu's, lineage's, an ensign of [addressed so, because raghu has not yet emerged in this dynasty]; si.mha uru sattvam = like lion, highly, forceful one; Atma vR^ittau vismitam= his own, for condition, astonishing; tam= to him - to king; manuSya vAcA= in human, voice; vismayayan nijagAda= to [further] astonish, emphatically said.

The lion that has beleaguered the cow emphatically said in human voice to the king who takes sides with noble ones, an ensign of manu's lineage, a highly forceful one like a lion, to astonish him who is already astonished for his own condition. [2-33]

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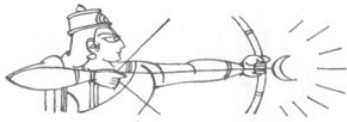
अलं महीपाल तव श्रमेण प्रयुक्तमप्यस्त्रमितो वृथा स्यात्।
स पादपोन्मूलनशक्ति रंहः शिलोच्चये मूर्च्छति मारुतस्य॥ २-३४

alaṁ mahīpāla tava śrameṇa prayuktamapyastramito vṛthā syāt|
sa pādaponmūlanaśakti raṁhaḥ śiloccaye mūrcchati mārutasya || 2-34

ala.n mahIpAla tava shrameNa prayuktamapyastramito vR^ithA syAt |

alam mahIpAla tava shrameNa prayuktam astram ito vR^idthA syAt |
na pAdapa unmUlana shakti ra.mhaH shiloccaye mUrcChati mArutasya || 2-34

2-34. alam tava shraeNa= enough, with your, striving; mahIpAla= oh, king; itaH prayuktam astram= this way [on me,] launched, missile; vR^idthA syAt= futile, it will be; pAdapa unmUlana shakti= trees, uprooting, force; mArutasya ra.mhaH= of wind, gust; na shiloccaye mUrcChati= not, on mountains, spreads [to cave in.]

"Enough is your striving, oh, king, futile will be the missile you launch on me... a forceful gust may perhaps uproot trees, but it cannot cave in a mountain... [2-34]

A gust cannot uproot a mountain - a common factor; dilIpa's arrow cannot do anything to lion - uncommon; arhtAntara nyAsa alankAra comparing a common factor with uncommon factor.

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कैलासगौरं वृषमारुरक्षोः पादार्पणानुग्रहपूतपृष्ठम्।
अवेहि मां किंकरमष्टमूर्तेः कुम्भोदरं नाम निकुम्भमित्रम्॥ २-३५

kailāsagauraṁ vṛṣamārurakṣoḥ pādārpaṇānugrahapūtapṛṣṭham|
avehi māṁ kiṁkaramaṣṭamūrteḥ kumbhodaraṁ nāma nikumbhamitram || 2-35

kailAsagaura.n vR^iShamArurakShoH pAdArpaNAnugrahapUtapR^iShTham |

kailAsa gauram vR^iSam AruraksshoH pAda arpaNa anugraha pUta pR^iSTam |
avehi mAm ki.nkaram aSTamUrteH ku.mbhodaram nAma niku.mbha tulyam || 2-35

2-35. kailAsa= like Mt. kailash; gauram= whitish; vR^iSam= bull, Nandi; AruraksshoH = when mounting; aSTa mUrteH= eight, faceted one - god shiva; pAda arpaNa= at feet, dedicated; anugraha= by his grace; pUta= sanctified; pR^iSTam= back of body; niku.mbha tulyam = nikumbha, a coequal; ku.mbhodaram nAma= kumbhodara, named; ki.nkaram= as servant; avehi mAm= know, me.

"Once, god shiva sanctified my body by placing his foot on my back while mounting his bull-vehicle, a whitely and lofty one like Mt. kailAsa, namely nandi... hence know me as kumbhodara, the servant of god shiva, and as a coequal of nikumbha, another servant of shiva... [2-35]

The Himalayan Mountain is within the vicinity of the lion and king. So the lion is taking it as a comparable object to Shiva's bull. Reg. Nikumbha, the Padma Purana says that he is one of the attendants of Shiva who made king of Kashi to build a temple of Shiva in Kashi. Maha Bharata says in its Shalya Parva that he is a soldier of KArtikeya. God Shiva's eight faces are - pancha bhUtAH, sUrya, candra, yajamAna - five subtle elements, sun, moon, and the principal.

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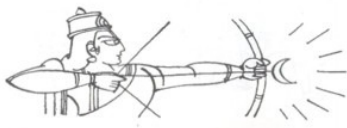
अमुं पुरः पश्यसि देवदारुं पुत्रीकृतोऽसौ वृषभध्वजेन।
यो हेमकुम्भस्तननिःसृतानां स्कन्दस्य मातुः पयसां रसज्ञः॥ २-३६

amuṁ puraḥ paśyasi devadāruṁ putrīkṛto'sau vṛṣabhadhvajena|
yo hemakumbhastananiḥsṛtānāṁ skandasya mātuḥ payasāṁ rasajñaḥ || 2-36

amu.n puraH pashyasi devadAru.n putrIkR^ito.asau vR^iShabhadhvajena |

amum puraH pashyasi devadArum putrIkR^ito asau vR^iSabha dhvajena |
yo hema ku.mbha stana nissR^itAnAm ska.ndasya mAtuH payasAm rasaj~naH || 2-36

2-36. puraH= in [your] front; amum devadArum= this, Deodar tree; pashyasi= you are beholding, isn't it; yaH= which is [grown]; ska.ndasya = skanda's - kArtikeya's; mAtuH mother= goddess pArvati's; hema ku.mbha stana= golden, pot-like, from bosoms; nissR^itAnAm= out flown; payasAm= by waters [milk]; rasaj~naH= knower of taste; asau= it is – that tree is – that tree knows the taste of milk given by pArvati; vR^iSabha dhvajena= by bull, bannered one - by shiva; putrIkR^itaH= made as son, adopted as his own son.

"You are beholding this deodar tree in your font, isn't it... that tree is in the know of the taste of the milk flown out from the pot-like golden bosoms of the mother of skanda, namely goddess pArvati, because she herself nurtured it like a mother... hence the bull-bannered god shiva adopted this tree as his own son... [2-36]

This tree is said to be the son of skanda's mother, hence that tree becomes the younger brother of skanda. As a mother, goddess pArvati will have more fondness for this

tree, because mothers love last sons more. For tree, it is water from the golden bosoms of that goddess, and for skanda it is milk from the very same bosoms; thus it is applicable to both sons. shliSta rUpaka alankAra, shleSa, upama; a mixture of zeugmatic, metaphoric, transferred epithet etc.

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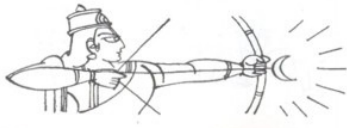
कण्डूयमानेन कटं कदाचिद्वन्यद्विपेनोन्मथिता त्वगस्य।
अथैनमद्रेस्तनया शुशोच सेनान्यमालीढमिवासुरास्त्रैः॥ २-३७

kaṇḍūyamānena kaṭaṁ kadācidvanyadvipenonmathitā tvagasya|
athainamadrestanayā śuśoca senānyamālīḍhamivāsurāstraiḥ || 2-37

kaNDUyamAnena kaTa.n kadAcidvanyadvipenonmathitA tvagasya |

ka.nDUyamAnena kaTam kadAcit vanyat dvipena unmathitA tvak asya |
atha enam adreH tanayA shushoca senAnyam AliDham iva asura astraiH || 2-37

2-37. kadAcit= once; kaTam ka.nDUyamAnena= temples, while scratching in itch; vanyat dvipena= by wild, elephant; asya= its - tree's - u.me; tvak= skin [bark of tree]; unmathitA= pared off; atha adreH tanayA = then, mountain's, daughter pArvati; asura astraiH alliDham= demons, by missiles, touched [hurt]; senAnyam = commander, kumAraswAmi - u.mA; iva- like - sA.vA; enam shushoca= about it, about tree, bemoaned; vana gaja kaTa kanDUya unmathita tvak= bimba; asura astra AlliDha tanu = prati bimba; unmathita tvak /AlliDha tanu sA.dha.

"Once, this tree's bark is pared off while an itchy wild elephant rubbed its temples on it... then goddess pArvati bemoaned about the tree, as if her own son kArtikeya is hurt by demons' missiles... [2-37]

kArtikeya as a general of army can defend himself, but this sessile tree cannot, hence their mother worried more for this younger-son-like tree. The deodar tree is gigantic and the commander of armies will be the same in his attributes. Though there is no comparison between a boy and tallish tree, their adjectives compare in o and mo, and hence an upama with mixture of both.

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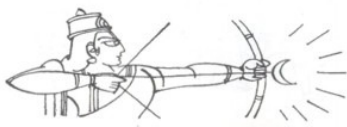
तदाप्रभृत्येव वनद्विपानां त्रासार्थमस्मिन्नहमद्रिकुक्षौ।
व्यापरितः शूलभृता विधाय सिंहत्वमङ्कागतसत्त्ववृत्ति॥ २-३८

tadāprabhṛtyeva vanadvipānāṁ trāsārthamasminnahamadrikukṣau|
vyāparitaḥ śūlabhṛtā vidhāya siṁhatvamaṅkāgatasattvavṛtti || 2-38

tadAprabhR^ityeva vanadvipAnA.n trAsArthamasminnahamadrikukShau |

tadA prabhR^iti eva vanadvipAnAm trAsArtham asmi adri kukshau |
vyAparita shUlabhR^itA vidhAya si.mhatvam a.nka Agata satva vR^itti || 2-38

2-38. tadA prabhR^iti eva= then, onwards, only; vana dvipAnAm trAsArtham= wild, elephants, to scare off; shUla bhR^itA= by trident, wielder Shiva; a.nka Agata= at side, drawing nigh; satva vR^itti= prANinaH, AhAraH= beings, as food; si.mhatvam= lion-hood; vidhAya= ordained to; aham adri kukshau= I am, mountain's, in belly [in cave]; vyAparita= assigned.

"Only from then onwards god shiva, the wielder of trident, ordained me to attain lion-hood to scare off the wild elephants from this tree, and I am assigned to be in the cave of this mountain, sustaining myself on the beings that draw nigh of this tree... [2-38]

This lion has to scare the 'elephants' and should not hunt any animals, as it has to devour only those the come near of the tree. God shiva forbids unnecessary killing of wild animals, but allows devouring only them that are served at mouth, like a cow's eating fodder.

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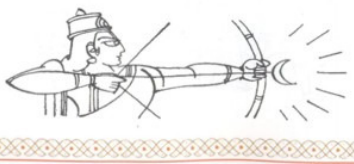
तस्यालमेषा क्षुधितस्य तृप्त्यै प्रदिष्टकाला परमेश्वरेण।
उपस्थिता शोणितपारणा मे सुरद्विषश्चान्द्रमसी सुधेव॥ २-३९

tasyālameṣā kṣudhitasya tṛptyai pradiṣṭakālā parameśvareṇa|
upasthitā śoṇitapāraṇā me suradviṣaścāndramasī sudheva || 2-39

tasyAlameShA kShudhitasya tR^iptyai pradiShTakAlA parameshvareNa |

tasya alam eSA kshudhitasya tR^iptyai pradiSTa kAlA parameshvareNa |
upastita SoNita pAraNA me sura sviSaH cAndramasI sudhA iva || 2-39

2-39. tasya= therefore; parameshvareNa pradiSTa= by Shiva, as specified; kAlA upasthita = on time, arrived; eSA SoNita pAraNA= its [cow's,] blood, devouring; ura dviSaH tR^iptyai = gods, hater [planet rAhu,] for satisfaction; cAndramasI sudhA iva= moon, nectarian shine, like; kshudhitasya me tR^iptyai= hungered, as I am, for satisfaction; alam= enough.

"Therefore, devouring the blood of cow that arrived on time as specified by god shiva is enough to satisfy a hungered one like me, like the nectarian moonshine that satisfies eclipsing planet rAhu... [2-39]

The comparison is not between the lion and eclipsing planet, but between the satisfaction in swilling blood and moonshine. The nectarian moonshine chAndramasi sudha - u.mA; cow's blood, gorakta haraNa- u.me; tR^iptittvam, satisfying drinking - sA.dha; like - sA.vA; lion - o; sura dviSa, eclipsing planet - mo; hungered ones, kshudhitattvam – ubhaya anvayi; and this is called stabakopama - mixture of sylleptic, zeugmatic, object- mirrored objects.

Astronomically rAhu and ketu are the points on intersection of the moon's orbit and ecliptic of the earth, the points where eclipses are possible. Even in this sense the simile is complete. Planet rAhu is fixed to a particular spot, so is the lion: the moon travels into

rAhu's area so has the cow come up. All this is adduced to prove a through knowledge of astronomy in our poet. - KMJoglekar.

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स त्वं निवर्तस्व विहाय लज्जां गुरोर्भवान्दर्शितशिष्यभक्तिः।
शस्त्रेण रक्ष्यं यदशक्यरक्षं न तद्यशः शस्त्रभृतां क्षिणोति॥ २-४०

sa tvaṁ nivartasva vihāya lajjāṁ gurorbhavāndarśitaśiṣyabhaktiḥ|
śastreṇa rakṣyaṁ yadaśakyarakṣaṁ na tadyaśaḥ śastrabhṛtāṁ kṣiṇoti || 2-40

sa tva.n nivartasva vihAya lajjA.n gurorbhavAndarshitashiShyabhaktiH |

sa tvam nivartsva vihAya lajjAm goroH bhavAn darshita shiSya bhaktiH |
shastreNa rakshyam yat ashakya raksham na tat yashaH shastra bhR^itAm kshiNoti || 2-40

2-40. saH tvam= such as you are, you; nivartsva lajjAm vihAya= retrace your steps, sense of shame, shedding; bhavAn= you; goroH darshita= in respect of mentor, shown; shiSya bhaktiH = disciple's, having sincerity; yat rakshyam shastreNa= that which, be protected, by weapon; ashakya raksham= impossible, to protect; tat= that [aspect]; shastra bhR^itAm= for weapon, wielders'; yashaH= prestige; na kshiNoti= not, lessen. arthAntaranyAsa alankAraThe action is justified by cause.

"Such as you are, you retrace your steps shedding any sense of shame, as you have shown your disciple's sincerity in respect of your mentor, and when that which ought to be protected is impossible to be protected by weapon, that impossibility will not lessen the prestige of weapon wielders... [2-40]

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इति प्रगल्भं पुरुषाधिराजो मृगाधिराजस्य वचो निशम्य।
प्रत्याहतास्त्रो गिरिशप्रभावादात्मन्यवज्ञां शिथिलीचकार॥ २-४१

iti pragalbhaṁ puruṣādhirājo mṛgādhirājasya vaco niśamya|
pratyāhatāstro giriśaprabhāvādātmanyavajñāṁ śithilīcakāra || 2-41

iti pragalbha.n puruShAdhirAjo mR^igAdhirAjasya vaco nishamya |

iti pragalbham puruSAdhirAjo mR^igAdhi rAjasya vaco nishamya |
pratyAhata astro girisha prabhAvAt Atmani avaj~nAm shithilI cakAra || 2-41

2-41. puruSa adhi rAjaH= for people, peerless, king - dilIpa; iti= this way; mR^iga adhi rAjasya = animals, peerless, king's - lion's; pragalbham vacoaH= bold confidence, words with; nishamya = on hearing; girisha prabhAvAt= shiva, by his impact; prati

Ahata= back, struck - neutralised; astraH= one having missile; Atmani= in himself; avaj~nAm= self-contempt; shithilI cakAra= to ruin, made to.

On hearing the words with bold confidence of the peerless king of animals, the peerless king of people started to ruin his self-contempt, as he has become one with neutralised weaponry, owing to the impact of god shiva. [2-41]

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प्रत्यब्रवीच्चैनमिषुप्रयोगे तत्पूर्वभङ्गे वितथप्रयत्नः।
जडीकृतस्त्र्यम्बकवीक्षणेन वज्रं मुमुक्षन्निव वज्रपाणिः॥ २-४२

pratyabravīccainamiṣuprayoge tatpūrvabhaṅge vitathaprayatnaḥ|
jaḍīkṛtastryambakavīkṣaṇena vajraṁ mumukṣanniva vajrapāṇiḥ || 2-42

pratyabravIccainamiShuprayoge tatpUrvabha~Nge vitathaprayatnaH |

prati abravIt ca enam iSu prayoge tat pUrva sa.nge vitatha prayatnaH |
jaDI kR^itaH trya.mbaka vIkshaNena vajram mumukshan iva vajrapANiH || 2-42

2-42. tat- that; pUrva sa.nge = prathamaH pratibandhaH = for the first time, being discomfitured, archaic - defeat in battle, setback; iSu prayoge vitatha prayatnaH = arrow, in letting out, failed, endeavour; vajram mumukshan= Thunderbolt, when releasing; trya.mbaka= tri ambaka= triple-eyed god, Shiva; vIkshaNena= by seeing; jaDI kR^itaH= stiffness, made to; vajrapANiH iva= one who is still handling Thunderbolt in hand, namely Indra, like; enam= to him, to lion; prati abravIt ca= in reply, said, also.

And he, who for the fist time came to know what a failure is, either in a confrontation, or in shooting his arrow, and who remained static like indra with thunderbolt in hand when once that indra wanted to hurl thunderbolt at no less than god shiva, but immobilised just at a fiery glance of god shiva, spoke this in reply to lion. [2-42]

The king –o, - u.me; Indra – co, - u.mA; like - cw; stiffening - c; failure in effort of king - o; failure of Indra's effort - mo. This episode of shiva stiffening indra's body is said in mahAbhArata, anushAsanika Parva, Ch. 160 - asUyatascha shakrasya vajreNa praharSitasya... and in shiva purANA, bAhu sa vajram shakrasya kR^idhasyAt sthambahayat prabhuH. Hence analogies are drawn from mythologies and epics. Some refer nAlAyani episode in mbh to this indra's inertness.

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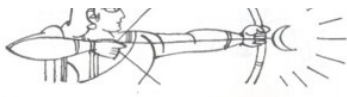
संरुद्धचेष्टस्य मृगेद्र कामं हास्यं वचस्तद्यदहं विवक्षुः।
अन्तर्गतं प्राणभृतां हि वेद सर्वं भवान्भावमतोऽभिधास्ये॥ २-४३

saṁruddhaceṣṭasya mṛgedra kāmaṁ hāsyaṁ vacastadyadahaṁ vivakṣuḥ|
antargataṁ prāṇabhṛtāṁ hi veda sarvaṁ bhavānbhāvamato'bhidhāsye || 2-43

sa.nruddhaceShTasya mR^igedra kAma.n hAsya.n vacastadyadaha.n vivakShuH |

sa.mruddha ceSTasya mR^igedra kAmam hAsyam vaca tat yat aham vivakshuH |
a.ntargatam prANa bhR^itAm hi veda sarvam bhavAn bhAvam ato abhidhAsye || 2-43

2-43. mR^iga indra= animals, lord of; yat vacaH aham vivakshuH= which, words, I, wish to say; sa.mruddha ceSTasya= hindered gestures - one with suspended, animation; [mama= mine]; tat vacaH= those, words; kAmam hAsyam= highly, ludicrous; bhavAn= you are; prANa bhR^itAm= life, bearing [animate beings]; a.ntargatam sarvam bhAvam= inmost, all, sensibilities; veda hi= you know, indeed; ataH= thereby; abhidhAsye= I submit to say.

"The words I wish to say, O, lordly lion, may perhaps look ludicrous because they are voiced by a person in suspended animation, yet I would like to make my submission because I am aware that you are indeed aware of all inmost sensibilities of all animate beings... [2-43]

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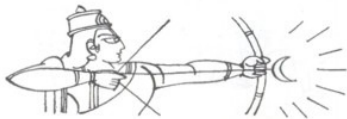
मान्यः स मे स्थावरजंगमानां सर्गस्थितिप्रत्यवहारहेतुः।
गुरोरपीदं धनमाहिताग्नेर्नश्यत्पुरस्तादनुपेक्षणीयम्॥ २-४४

mānyaḥ sa me sthāvarajaṁgamānāṁ sargasthitipratyavahārahetuḥ|
gurorapīdaṁ dhanamāhitagnernaśyatpurastādanupekṣaṇīyam || 2-44

mAnyaH sa me sthAvaraja.ngamAnA.n sargasthitipratyavahArahetuH |

mAnyaH saH me sthAvara ja.ngamAnAm sarga sthiti pratyahAra hetuH |
guroH api dhanam AhitagneH nashyat purastAt anupekshaNIyam || 2-44

2-44. sthAvara ja.ngamAnAm= for sessile, mobile beings; sarga sthiti pratyavahAra = for creation, preservation, destruction; hetuH= cause of; saH= he, Shiva; mè= to me; mAnyaH = venerable; purastAt nashyat= in front, being perished; AhitagneH= go rUpa dhanam = wealth in the form of cow; guroH api= of mentor, even; idam dhanam= this, wealth; an upekshaNIyam= can not, be disregarded [uncared-for.]

"God shiva has my full respect because he is the cause of creation, preservation, and destruction of all sessile or mobile beings... but this cow too commands my respect because she is the wealth of my mentor in cow's form for his maintaining the ritual fire aglow... as such this cow cannot be allowed to be destroyed right before my eyes, either... [2-44]

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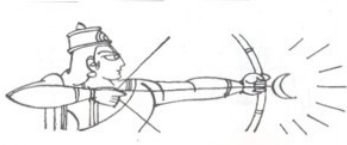
स त्वं मदीयेन शरीरवृत्तिं देहेन निर्वर्तयितुं प्रसीद।
दिनावसानोत्सुकबालवत्सा विसृज्य तां धेनुरियं महर्षेः॥ २-४५

sa tvam madIyena sharIra vR^ittim dehena nirvartayitum prasIda |
dina avasAna utsuka bAla vatsA visR^ijya tAm dhenuH iyam maharSeH || 2-45

2-45. saH tvam= such as, you are; madIyena dehena= mine, with body; sharIra vR^ittim nirvartayitum= [your] body's, affair [hunger,] to manage [to satiate]; prasIda= be pleased; dina avasAna utsuka= day, at end of, yearning for; bAla vatsA= young, calf; maharSeH iyam dhenuH= sage's, this, cow; visR^ijyatAm= be left off.

"Such as you are a hungered one, be pleased to satiate your hunger with my body letting off this cow of sage whose young calf would be yearning for her at the end of day..." The king said so to the lion. [2-45]

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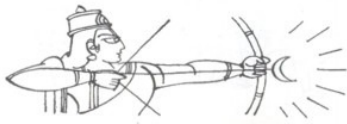
अथान्धकारं गिरिगह्वराणां दंष्ट्रामयूखैः शकलानि कुर्वन्।
भूयः स भूतेश्वरपार्श्ववर्ती किंचिद्विहस्यार्थपतिं बभाषे॥ २-४

thāndhakāraṁ girigahvarāṇāṁ daṁṣṭrāmayūkhaiḥ śakalāni kurvan|
bhūyaḥ sa bhūteśvarapārśvavartī kiṁcidvihasyārthapatiṁ babhāṣe || 2-46

athAndhakAra.n girigahvarANA.n da.nShTrAmayUkhaiH shakalAni kurvan |

atha a.ndhakAram giri gavarANAm da.mSTrA mayUkhaiH shakalAni kurvan |
bhUyaH saH bhUteshvara pArshva vartI ki.mcit vihasya arthapatim babhASe || 2-46

2-46. atha= then; bhUta Ishvara= beings, lord - shiva's; pArshva vartI= at side, following [servant of shiva]; saH= he that lion; giri gavarANAm a.ndhakAram= mountain's, cave's, darkness; da.mSTrA mayUkhaiH shakalAni kurvan= with large teeth's, sparkles, shredding [darkness] to pieces, making; ki.mcit vihasya= a little, on laughing; artha patim= to king; bhUyaH babhASe= again, spoke.

Then that servant of god shiva laughed a little, making the darkness of that cave shred to pieces with the sparkles of his large teeth, again spoke to the king. [2-46]

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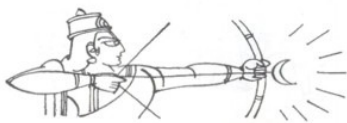
एकातपत्रं जगतः प्रभुत्वं नवं वयः कान्तमिदं वपुश्च।
अल्पस्य हेतोर्बहु हातुमिच्छन्विचारमूढः प्रतिभासि मे त्वम्॥ २-४७

ekātapatraṁ jagataḥ prabhutvaṁ navaṁ vayaḥ kāntamidaṁ vapuśca|
alpasya hetorbahu hātumicchanvicāramūḍhaḥ pratibhāsi me tvam || 2-47

ekAtapatra.n jagataH prabhutva.n nava.n vayaH kAntamida.n vapushca |

ekAtapatram jagataH prabhutvam navam vayaH kA.ntam idam vapuH ca |
alpasya hetoH bahu hAtum icChan vicAra mUDhaH pratibhAsi me tvam || 2-47

2-47. eka Atapatram= under single, umbrella; jagataH prabhutvam= world's, rulership; navam vayaH= blooming, youth; kA.ntam idam vapuH ca= beautiful, this, body, also; alpasya hetoH= for a trifle, reason; bahu hAtum icChan= many, to forego, you desire; tvam me= you, to me; vicAra mUDhaH= to think, mindless; pratibhAsi= appear to be.

"Thy sway over the world with one umbrella – unrivalled; thy blooming youth and this beautiful body of thine, all this thou desiring to forego for the sake of a trifle... thou appearest to me therefore to be devoid of prudence... [2-47]

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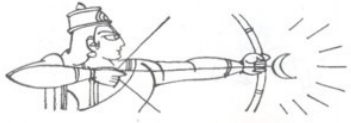
भूतानुकम्पा तव चेदियं गौरेका भवेत्स्वस्तिमती त्वदन्ते।
जीवन्पुनः शश्वदुपप्लवेभ्यः प्रजाः प्रजानाथ पितेव पासि॥ २-४८

bhūtānukampā tava cediyaṁ gaurekā bhavetsvastimatī tvadante|
jīvanpunaḥ śaśvadupaplavebhyaḥ prajāḥ prajānātha piteva pāsi || 2-48

bhUtAnukampA tava cediya.n gaurekA bhavetsvastimatI tvadante |

bhUta anuka.mpA tava cet iyam gauH ekA bhavet svastimatI tvat a.nte |
jIvan punaH shashvat upaplavebhayaH prajAH prajAnAtha pitA iva pAsi || 2-48

2-48. prajA nAtha= o, peoples, lord - u.me; tava bhUta anuka.mpA cet= your, for living beings, compassion, if this [act of saving cow is]; tvat a.nte= your, after end; iyam ekA gauH= this, single, cow; svastimatI bhavet= safe, she will be; jIvan punaH= if be living, again; pitA= father - u.mA; iva = like - sA.vA; prajAH upaplave bhayaH= people, from calamities; shashvat pAsi= always, you can guard - sA.dha of father or king.

"If, however, this be thy compassion for living beings, this cow will be the single one rendered happy by your death: on the other hand if alive, oh thou refuge of the people, thou canst like a father always guard thy subjects from calamities... [KMJ] [2-48]

A mixture of upama with anugAmitva, shleSa; sylleptic, and a sort of hendiadys - [Greek hen dia duoin 'one thing by two'] here it is one thing for two. The king – co - u.me; father – co - u.mA; like – cw, sA.vA; guarding people – c - sA.dha.

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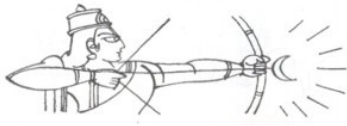
अथैकधेनोरपराधचण्डाद्गुरोः कृशानुप्रतिमाद्बिभेषि।
शक्योऽस्य मन्युर्भवता विनेतुं गाः कोटिशः स्पर्शयता घटोध्नीः॥ २-४९

athaikadhenoraparādhacaṇḍādguroḥ kṛśānupratimādbibheṣi|
śakyo'sya manyurbhavatā vinetuṁ gāḥ koṭiśaḥ sparśayatā ghaṭodhnīḥ || 2-49

athaikadhenoraparAdhacaNDAdguroH kR^ishAnupratimAdbibheShi |

atha eka dhenuH aparAtha ca.nDAt guroH kR^ishAnupratimAt bibheSi |
shakyo asya manyuH bhavatA vinetum gAH koTishaH sparshayutA ghaTa udhnIH || 2-49

2-49. atha= then, otherwise; eka dhenoH= [one who has] one, cow; aparAtha= [by your] lapse; ca.nDAt= furious wrath; kR^isha anupratimAt= blazing fire, one in comparison with; guroH = of your mentor; bibheSi= are you scared; asya manyuH= his, anger; ghaTa= pot-like; udhnIH gAH= with udders, cows; koTishaH= crores, millions; sparshayutA= pratipAdayitA= by you proposed [donated]; bhavatA= by you; vinetum= parihartum= to requite; shakyaH= possible.

"Otherwise, are you scared of the furious wrath of blazing fire-like mentor of yours at your lapse... if so, it is possible for you to requite his anger by donating millions of cows with pot-like udders to him... [2-49]

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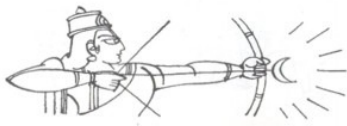
तद्रक्ष कल्याणपरम्पराणां भोक्तारमूर्जस्वलमात्मदेहम्।
महीतलस्पर्शनमात्रभिन्नमृद्धं हि राज्यं पदमैन्द्रमाहुः॥ २-५०

tadrakṣa kalyāṇaparamparāṇāṁ bhoktāramūrjasvalamātmadeham|
mahītalasparśanamātrabhinnamṛddhaṁ hi rājyaṁ padamaindramāhuḥ || 2-50

tadrakSha kalyANaparamparANA.n bhoktAramUrjasvalamAtmadeham |

tat raksha kalyANa para.mparANAm bhoktAram Urjasvalam Atma deham |
mahItala sparshana mAtra bhinnam buddham hi rAjyam padam aindram AhuH || 2-50

2-50. tat= therefore; kalyANa para.mparANAm bhoktAram= golden oppurtunities, a series of, supposed to enjoy; Urjasvalam= vigorous; Atma deham raksha= your, body, protect; R^iddham rAjyam= affluent, kingdom; mahI tala sparshana mAtra bhinnam= earth's, surface, touching, just by, different; aindram padam= Indra's, stature; AhuH hi= they say, indeed; alankAra - lokokti, a maxim.

"Therefore, protect your vigorous body that is supposed to enjoy a series of golden opportunities; rulership on an affluent kingdom, they say, is as good as indra-hood, while the only difference between these two lies in placing their feet; a king treads on earth, whereas indra will not..." so said that lion to the king. [2-50]

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एतावदुक्त्वा विरते मृगेन्द्रे प्रतिस्वनेनास्य गुहागतेन।
शिलोच्चयोऽपि क्षितिपालमुच्चैः प्रीत्या तमेवार्थमभाषतेव॥ २-५१

etāvaduktvā virate mṛgendre pratisvanenāsya guhāgatena|
śiloccayo'pi kṣitipālamuccaiḥ prītyā tamevārthamabhāṣateva || 2-51

etAvaduktvA virate mR^igendre pratisvanenAsya guhAgatena |

etAvat uktvA virate mR^igendre pratisvanena asya guhA gatena |
shiloccayo api kshitipAlam uccaiH prItyA tam eva artham abhASateva || 2-51

2-51. mR^igendre= by lord of animals; etAvat uktvA= up to here, on saying; virate sati = when paused; guhA Agatena= from cave, came; asya pratisvanena= that lion's, by echo; shiloccayaH api= mountain, even; prItyA= fondly; kshiti pAlam= to king; tam eva artham= that, alone, meaning; uccaiH abhASata = loudly, said [re-echoed]; iva= as if.

When that lord of animals paused on saying up to here, even that mountain loudly but fondly re-echoed the same meaning to the king though the echo of lion's words emerged from its cave. [2-51]

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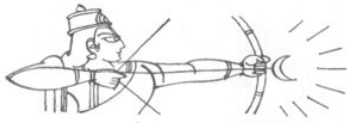
निशम्य देवानुचरस्य वाचं मनुष्यदेवः पुनरप्युवाच।
धेन्वा तदध्यासितकातराक्ष्या निरीक्ष्यमाणः सुतरां दयालुः॥ २-५२

niśamya devānucarasya vācaṁ manuṣyadevaḥ punarapyuvāca|
dhenvā tadadhyāsitakātarākṣyā nirīkṣyamāṇaḥ sutarāṁ dayāluḥ || 2-52

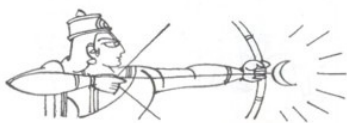
nishamya devAnucarasya vAca n manuShyadevaH punarapyuvAca |

nishamya deva anucarasya vAcam manuSya devaH punaH api uvAca |
dhenvA tat adhyAsita kAtara akshyA nirIkshyamANaH sutarAm dayAluH || 2-52

2-52. deva anucarasya vAcam nishamya= god's, attendant's, words, on hearing; manuSya devaH = peoples', god - dilIpa; tat= that lion; adhyAsita= AkramaNam= besieged; kAtara akshyA = with appalled, glances; dhenvA nirIkshyamANaH= by cow, while being seen; sutarAm dayAluH= extremely, compassionate [king]; punaH api [idam]uvAca= again, even, [this,] said.

On hearing the words of god shiva's attendant while that cow stared him with an appalled glance, that extremely compassionate godlike ruler of people, dilIpa, said this further. [2-52]

क्षतात्किल त्रायत इत्युदग्रः क्षत्रस्य शब्दो भुवनेषु रूढः।
राज्येन किं तद्विपरीतवृत्तेः प्राणैरुपक्रोशमलीमसैर्वा॥ २-५३

kṣatātkila trāyata ityudagraḥ kṣatrasya śabdo bhuvaneṣu rūḍhaḥ|
rājyena kiṁ tadviparītavṛtteḥ prāṇairupakrośamalīmasairvā || 2-53

kShatAtkila trAyata ityudagraH kShatrasya shabdo bhuvaneShu rUDhaH |

kshatAt kila trAyata iti udagra kshatrasya shabdo bhuvaneSu rUDhaH |
rAjyena kim tad viparIta vR^itteH prANaiH upakrosha malImasaiH vA || 2-53

2-53. udagra kshatrasya shabdaH= celebrated, Kshatriya, word; kshatAt trAyata iti = from ruination, rescues, thus [as said]; bhuvaneSu rUDhaH kila= in worlds, established, conventionally; tat viparIta vR^itteH= for that, contrariwise, one who conducts himself; rAjyena= with kingdom; upakrosha malImasaiH prANaiH vA= by disrepute, blemished, with lives [existence,] or; kim [prayojanam]= what, [is the use.]

"The celebrated word 'kshatriya' is defined as 'one who rescues anything from ruination...' and it is established in the worlds likewise, conventionally... that being the case, of what use is a kingdom, or an existence vitiated with disesteem to someone who conducts himself contrariwise to that definition... [2-53]

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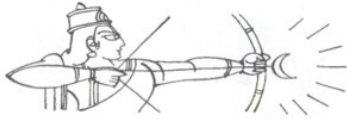
कथं नु शक्योऽनुनयो महर्षेर्विश्राणनाच्चान्यपयस्विनाम्।
इमामनूनां सुरभेरवेहि रुद्रौजसा तु प्रहृतं त्वयास्याम्॥ २-५४

kathaṁ nu śakyo'nunayo maharṣerviśrāṇanāccānyapayasvinām|
imāmanūnāṁ surabheravehi rudraujasā tu prahṛtaṁ tvayāsyām || 2-54

katha.n nu shakyo.anunayo maharShervishrANanAccAnyapayasvinAm |

katham nu shakyo anunayo maharSeH vishrANanAt asya payasvinAm |
imAm anUnAm surabheH avehi rudra ojasA tu prahartum tvayA asyAm || 2-54

2-54. maharSeH anunayaH nu= sage's, pacification, or else; anya payasvinAm vishrANanAt = other, milch cows, by endowing; katham shakyaH=how, possible; imAm surabheH = this cow, than KAmadhenu [her mother]; a nUnAm= not, less; avehi= you know thus; asyAm tvayA prahartum tu= her, by you, lay seize, but; rudra ojasA= by Shiva's, power.

"Or else, how is it possible to pacify that great sage by endowing thousands of other cows while this cow is no less than her mother kAmadhenu... by the way, you should realise that your seizing her owes only to the powers of shiva, but not your own... [2-54]

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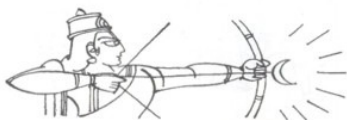
सेयं स्वदेहार्पणनिष्क्रयेण न्याय्या मया मोचयितुं भवत्तः।
न पारणा स्याद्विहता तवैवं भवेदलुप्तश्च मुनेः क्रियार्थः॥ २-५५

seyaṁ svadehārpaṇaniṣkrayeṇa nyāyyā mayā moicayituṁ bhavattaḥ|
na pāraṇā syādvihatā tavaivaṁ bhavedaluptaśca muneḥ kriyārthaḥ || 2-55

seya.n svadehArpaNaniShkrayeNa nyAyyA mayA moicayitu.n bhavattaH |

sA iyam mayA svadeha arpaNa niSkrayeNa nyAyyA mayA moicayitum bhavattaH |
na pAraNA na vihatA tava ca evam bhavet aluptaH ca muneH kriyArthaH || 2-55

2-55. sA iyam= such as, she is; mayA sva deha arpaNa niSkrayeNa= by me, own body, by giving away, as barter; bhavattaH moicayitum nyAyyA= from you, releasing, apt, ought to be; evam = that way; tava pAraNA= your, food; vihatA na syAt= deprived, not, it will be; muneH kriya arthaH ca= sage's, ceremonies, means, also; a luptaH bhavet= not, mitigated, it will be.

"Such as she is, she ought to be released from you by giving away my body to you in barter, and in that way neither you will be deprived of your food after fasting, nor this cow, the only means of ceremonies of sage gets ruined... [2-55]

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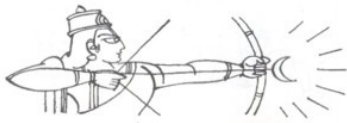
भवानपीदं परवानवैति महान्हि यत्नस्तव देवदारौ।
स्थातुं नियोक्तुर्न हि शक्यमग्रे विनाश्य रक्ष्यं स्वयमक्षतेन॥ २--५६

bhavānapīdaṁ paravānavaiti mahānhi yatnastava devadārau|
sthātuṁ niyokturna hi śakyamagre vināśya rakṣyaṁ svayamakṣatena || 2--56

bhavAnapIda n paravAnavaiti mahAnhi yatnastava devadArau |

bhavAn api idam paravAn avaiti mahAn hi yatnaH tava devadArau |
sthAtum niyoktur na hi shakyam agre vinAshya raksham svayam aksatena || 2--56

2-56. paravAn bhavAn api= dependant - employee, you, even; idam avaiti= this, you are aware; tava devadArau yatnaH mahAn hi= your, in the matter of deodar tree, effort, great, indeed; raksham vinAshya= a trust that to be protected, allowing to destroy; svayam= personally; a ksatena = un, injured; niyoktuH agre sthAtum na hi shakyam= employer's, in presence, to stand, not, indeed, possible.

"Your effort in the matter of keeping guard to deodar tree is indeed great... nevertheless, as a employee you too are aware that it is impossible to stand one's own employer on allowing a defendable trust entrusted to you to get destroyed, at the same time yourself remaining personally uninjured... [2-56]

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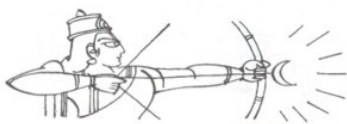
किमप्यहिंस्यस्तव चेन्मतोऽहं यशःशरीरे भव मे दयालुः।
एकान्तविध्वंसिषु मद्विधानं पिण्डेष्वनास्था खलु भौतिकेषु॥ २-५७

kimapyahiṁsyastava cenmato'haṁ yaśaḥśarīre bhava me dayāluḥ|
ekāntavidhvaṁsiṣu madvidhānaṁ piṇḍeṣvanāsthā khalu bhautikeṣu || 2-57

kimapyahi nsyastava cenmato aha n yashaHsharIre bhava me dayAluH |

kim api ahi.nsyaH tava cet mahato aham yashaH sharIre bhava me dayAluH |
ekA.nta vidhva.msiSu mat vidhAnam pi.nDeSu anAsthA khalu bhautikeSu || 2-57

2-57. kim api= on the other hand; aham tava= I am, to you; a hi.nsyaH= not, killable one; mataH cet = deem, if; me yashaH sharIre= my, on reputation, in the form of my body; dayAluH bhava= merciful, you be; mat vidhAnam= my, sort of people; eka a.nta= one, ending [at some time, emphatically]; vidhva.msiSu= perishable ones; bhautikeSu pi.nDeSu= on physical, bodies; an AsthA khalu= not, interestedness, indeed.

"On the other hand, if you deem that I am not your kill, you be merciful on my reputation in the form of this body, as people of my sort indeed have perfect indifference in regard to the physical bodies that are emphatically perishable... [2-57]

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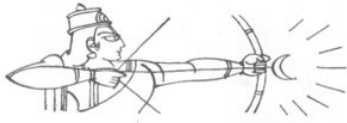
संबन्धमाभाषणपूर्वमाहुर्वृत्तः स नौ संगतयोर्वनान्ते।
तद्भूतनाथानुग नार्हसि त्वं संबन्धिनो मे प्रणयं विहन्तुम्॥ २-५८

saṁbandhamābhāṣaṇapūrvamāhurvṛttaḥ sa nau saṁgatayorvanānte|
tadbhūtanāthānuga nārhasi tvaṁ saṁbandhino me praṇayaṁ vihantum || 2-58

sa.nbandhamAbhAShaNapUrvamAhurvR^ittaH sa nau sa.ngatayorvanAnte |

sa.mbandham AbhASaNa pUrvam AhuH vR^ittaH sa nau sa.ngatayoH vanAnte |
tat bhUtanAtha anuga na arharsi tvam sa.mbandhino me praNayam vihantum || 2-58

2-58. sa.mbandham AbhASaNa pUrvam= friendship, conversation, antecedent; AhuH = they say; saH= that [conversation]; vana ante sa.ngatayoH= forest, interior, met; nau vR^ittaH = [in between] us, happened; tat= therefore; bhUtanAtha anuga= o, Shiva's, follower; sa.mbandhinaH me praNayam= a friend, my, friendship [request]; vihantum tvam na arharsi= despoil, you, not, apt of.

"Conversation is antecedent to any friendship, and that conversation has happened in between us in this interior of forest, therefore, oh, the follower of shiva, it will be inapt of you to despoil the request of a friend like me..." So said dilIpa to that lion. [2-58]

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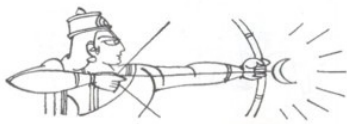
तथेति गामुक्तवते दिलीपः सद्यःप्रतिष्टम्भविमुक्तबाहुः।
सन्न्यस्तशस्त्रो हरये स्वदेहमुपानयत्पिण्डमिवामिषस्य॥ २-५९

tatheiti gāmuktavate dilīpaḥ sadyaḥpratiṣṭambhavimuktabāhuḥ|
sannyastaśastro haraye svadehamupānayatpiṇḍamivāmiṣasya || 2-59

tatheiti gAmuktavate dilIpaH sadyaHpratiShTambhavimuktabAhuH |

tathA iti gAm muktavate dilIpaH sadyaH pratiSTambha vimukta bAhuH |
sa nyasta shastro haraye svadeham upAnayat piNDam iva AmiSasya || 2-59

2-59. tathA iti= so be it [lion said]; gAm muktavate= cow, one releasing or, on releasing the words 'so be it' - as gAm also means speech; haraye= by lion; sadyaH= instantly; pratiSTambha vimukta bAhuH= from seizure, released, arm; saH dilIpaH= he, that dilIpa; nyasta shastraH= laying aside, arms [bow and arrows]; sva deham= his, body; AmiSasya piNDam iva= flesh, ball, as if; upAnayat= lead forth.

On lion's saying 'so be it' the seizure of his arm is instantly released, and then laying his bow and arrows aside that king dilIpa led forth his body towards the lion as though it is just a ball of flesh. [2-59]

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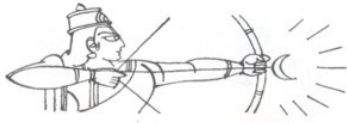
तस्मिन्क्षणे पालयितुः प्रजानामुत्पश्यतः सिंहनिपातमुग्रम्।
अवाङ्मुखस्योपरि पुष्पवृष्टिः पपात विद्याधरहस्तमुक्ता॥ २-६०

tasminkṣaṇe pālayituḥ prajānāmutpaśyataḥ siṁhanipātamugram|
avāṅmukhasyopari puṣpavṛṣṭiḥ papāta vidyādharahastamuktā || 2-60

tasminkShaNe pAlayituH prajAnAmutpashyataH si.nhanipAtamugram |

tasmin kshaNe pAlayituH prajAnAm utpR^ishyataH si.mha nipAtam ugram |
avA.nmukhasya upari puSpa vR^iSTiH papAta vidyAdhara hasta muktA || 2-60

2-60. tasmin kshaNe= at the very, moment; ugram si.mha nipAtam= dreadful, lion's, swoop; ut pashyataH= up, seeing [expecting]; avA.n mukhasya= one with downcast, face; prajAnAm pAlayituH= people, protector of - king; upari= on him; vidyAdhara hasta muktA= vidyAdharA celestials, from their hands, released; puSpa vR^iSTiH papAta= flowers, rain of, fell.

While the king is with downcast face expecting a dreadful swoop of the lion on him, at that very moment, there fell a shower of flowers released from the hands of celestials, called vidyAdharA-s. [2-60]

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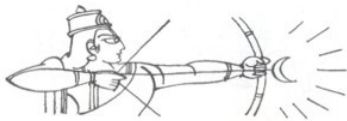
उत्तिष्ठ वत्सेत्यमृतायमानं वचो निशम्योत्थितमुत्थितः सन्।
ददर्श राजा जननीमिव स्वां गामग्रतः प्रस्रविणीं न सिंहम्॥ २-६१

uttiṣṭha vatsetyamṛtāyamānaṁ vaco niśamyotthitamutthitaḥ san|
dadarśa rājā jananīmiva svāṁ gāmagrataḥ prasraviṇīṁ na siṁham || 2-61

uttiShTha vatsetyamR^itAyamAna.n vaco nishamyotthitamutthitaH san|

uttiSTa vatse iti amR^itAyamAnam vaco nishmyo uthitam uthita san|
dadarsha rAjA jananIm iva svAm gAm agrataH prasaviNIm na si.mham || 2-61

2-61. rAjA= he that king; uttiSTa vatse iti= rise, my son, thus as; uthitam= which arose [words]; amR^itAyamAnam vacaH nishmyaH= nectarian, voice, on listening; uthitaH san = he when rose up; agrataH= before him; prasaviNIm gAm= [milk] trickling, cow; svAm jananIm iva= his own, mother, like; dadarsha= seen; na si.mham= but not, lion.

The king on listening a nectarian voice that arose there saying, 'rise, my son' whereat he rose his face and lo! he beheld in his front not the lion but the cow almost like his own mother trickling affection, like milk. [2-61]

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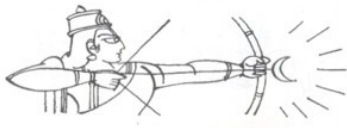
तं विस्मितं धेनुरुवाच साधो मायां मयोद्भाव्य परीक्षितोऽसि।
ऋषिप्रभावान्मयि नान्तकोऽपि प्रभुः प्रहर्तुं किमुतान्यहिंस्राः॥ २-६२

taṁ vismitaṁ dhenuruvāca sādho māyāṁ mayodbhāvya parīkṣito'si|
ṛṣiprabhāvānmayi nāntako'pi prabhuḥ prahartuṁ kimutānyahiṁsrāḥ || 2-62

ta.n vismita.n dhenuruvAca sAdho mAyA.n mayodbhAvya parIkShito.asi |

tam vismitam dhenuH uvAca sAdho mAyAm mayA udbhAya parIkshito asi |
R^iSi prabhAvAt mayi na a.ntako api prabhuH prahartum kim uta anya hi.msrAH || 2-62

2-62. vismitam tam= amazed, to him [to king]; dhenuH uvAca= cow, spoke; sAdho= o, kind-hearted one; mayA mAyAm udbhAvya= by me, illusion, on generating; parIkshitaH asi = examined, you are; R^iSi prabhAvAt= by sage's, potentiality; mayi= on me; a.ntakaH api= Terminator, even; prahartum= to hurt; na prabhuH= not, capable one; anya hi.msrAH kim uta= other, about assaulters, why, tell.

Then the cow spoke to that amazed king, “oh, kind-hearted one, on generating an illusion I have just examined you... by the grace of the potentiality of the sage even the Terminator himself is incapable of hurting me, then why tell about any other assaulter... [2-62]

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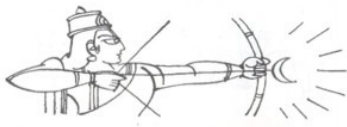
भक्त्या गुरौ मय्यनुकम्पया च प्रीतास्मि ते पुत्र वरं वृणीष्व।
न केवलानां पयसां प्रसूतिमवेहि मां कामदुघां प्रसन्नाम्॥ २-६३

bhaktyā gurau mayyanukampayā ca prītāsmi te putra varaṁ vṛṇīṣva|
na kevalānāṁ payasāṁ prasūtimavehi māṁ kāmadughāṁ prasannām || 2-63

bhaktyA gurau mayyanukampayA ca prItAsmi te putra vara.n vR^iNIShva |

bhaktyA gurau mayi anuka.mpayA ca prItAsmi te putra varam vR^iNISva |
na kevalAnAm payasAm prasUtim avehi mAm kAmadughAm prasannAm || 2-63

2-63. putra= o, son; gurau bhaktyA= on mentor, by reverence; mayi anuka.mpayA ca= in me, by compassion, also; te= by you; prItAsmi= I am gladdened; varam vR^iNISva= boon, beseech; mAm kevalAnAm payasAm prasUtim= me, just as, milk, producing [cow]; na avehi= not, know; prasannAm [mAma] kAmadughAm [avehi]= being pleased, [me,] as granter of any desired object, [thus you know.]

"I am gladdened by your reverence towards your mentor, and for the compassion you have on me as well, oh, son, do not take me just as a milk producing cow, but know me as a granter of any desired object when pleased... as such, you may seek a boon from me... [2-63]

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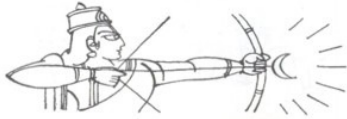
ततः समानीय स मानितार्थी हस्तौ स्वहस्तार्जितवीरशब्दः।
वंशस्य कर्तारमनन्तकीर्तिं सुदक्षिणायां तनयं ययाचे॥ २-६४

tataḥ samānīya sa mānitārthī hastau svahastārjitavīraśabdaḥ|
vaṁśasya kartāramanantakīrtiṁ sudakṣiṇāyāṁ tanayaṁ yayāce || 2-64

tataH samAnIya sa mAnitArthI hastau svahastArjitavIrashabdaH |

tataH samAnIya sa mAnita arthI hastau sva hasta Arjita vIra shabdaH |
va.mshasya kartAram ana.nta kIrtim sudakshiNAyAm tanayam yayAce || 2-64

2-64. tataH= then; mAnita arthI= honoured one, by [his] supplicants; sva hasta Arjita = own, hand, earned; vIra shabdaH= brave one, title of; saH= he that dilIpa; hastau samAnIya = both hands [palms,] bringing together [adjoining]; va.mshasya kartAram= lineage's, founder; ana.nta kIrtim= with everlasting, renown; tanayam= for a son; sudakshiNAyAm= in [his queen] sudakshiNa; yayAce= begged for.

Then, he who is honoured by his supplicants since he is no spurner of their requests, and he who earned his title of bravest one with hands-on experiences, that dilIpa adjoined those very palms and begged for a son with everlasting renown and who would be the founder of his own lineage, through lady sudakshiNa. [2-64]

The idea of 'founder of lineage' may be observed. Not that a new lineage s needed, but a lineage attributable to his son's name is requested. So far, this solar dynasty is known as ikshvaku, kakutstha-s etc. But, from now on the lineage is identifiable with the name of still greater son of dilIpa. A real father wants a better life and fame to his son, than his own.

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संतानकामाय तथेति कामं राज्ञे प्रतिश्रुत्य पयस्विनी सा।
दुग्ध्वा पयः पत्रपुटे मदीयं पुत्रोपभुङ्क्ष्वेति तमदिदेश॥ २-६५

saṁtānakāmāya tatheti kāmaṁ rājñe pratiśrutya payasvinī sā|
dugdhvā payaḥ patrapuṭe madīyaṁ putropabhuṅkṣveti tamadideśa || 2-65

sa.ntAnakAmAya tatheti kAma.n rAj~ne pratishrutya payasvinI sA |

sa.ntAna kAmAya tathA iti kAmam rAj~ne pratishrutya payasvinI sA |
dugdhvA payaH vatra puTe madIyam putra upabhu.nkshva it tam adesha || 2-65

2-65. sA payasvinI= she, that milch cow; sa.ntAna kAmAya rAj~ne= progeny, desiring, for king; tathA iti= so, be it; kAmam pratishrutya= boon, on promising; putra= o, son; madIyam payaH= my, milk; patra puTe dugdhvA= in leafy, vessel, on milking; upabhu.nkshva = drink; iti tam adesha= thus, him, instructed.

That cow said, 'so be it...' promising the boon for progeny as desired by the king, she further said to him instructing, "oh, son, milk my milk in a leafy vessel and drink it..." [2-65]

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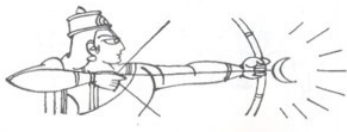
वत्सस्य होमार्थविधेश्च शेषं गुरोरनुज्ञामधिगम्य मातः।
ऊधस्यमिच्छामि तवोपभोक्तुं षष्ठांशमुर्व्या इव रक्षितायाः॥ २-६६

vatsasya homārthavidheśca śeṣaṁ guroranujñāmadhigamya mātaḥ|
ūdhasyamicchāmi tavopabhoktuṁ ṣaṣṭhāṁśamurvyā iva rakṣitāyāḥ || 2-66

vatsasya homArthavidheshca sheSha.n guroranuj~nAmadhigamya mAtaH |

vatsasya homArtha vidheH ca sheSam guroH anuj~nAm adhigamya mAtaH |
Udhasyam icChAmi tava upabhoktum SaSTA.msham urvyA iva rakshitAyAH || 2-66

2-66. mAtaH= o, mother; vatsasya= calf's [share of your milk]; homArtha vidheH ca = sacrificial, in rites used, also; sheSam= residual [milk]; tava Udhasyam= your, milk; rakshitAyAH urvyA= being protected, earth's; SaSTa a.msham iva= sixth, part, as if; guroH anuj~nAm adhigamya= mentor's, permission, on getting; upabhoktum icChAmi= to partake, I wish to.

"O, mother, I wish to partake your milk, out of whatever remains after your calf has had its drink, and whatever may be used in sacrificial ceremonies, as if it is the sixth part of the levy on produce of land under my charge, that too on getting the permission of my mentor... [2-65]

The milk of this cow - o; sixth part of produce as share of the king - co; commonality is in - mentor, where it is a syllepsis for father and teacher. A king takes his father's permission to rule next and takes sixth part of produce. Any person takes permission from a sage to enjoy any produce in a hermitage.

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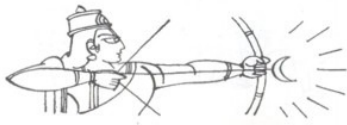
इत्थं क्षितीशेन वसिष्ठधेनुर्विज्ञापिता प्रीततरा बभूव।
तदन्विता हैमवताच्च कुक्षेः प्रत्याययावाश्रमश्रमेण॥ २-६७

itthaṁ kṣitīśena vasiṣṭhadhenurvijñāpitā prītatarā babhūva|
tadanvitā haimavatācca kukṣeḥ pratyāyayāvāśramamaśrameṇa || 2-67

ittham kshitIshena vashiSTa dhenuH vij~nApitA prItatarA babhUva |
tat anvitA haimavatAt ca kuksheH pratyAyau Ashramam ashrameNa || 2-67

2-67. ittham= this way; kshiti Ishena vij~nApitA= by land, lord, by king, when requested; vashiSTa dhenuH= Vashishta's, cow; prItatarA babhUva= highly gladdened, she became; tat anvitA= him, along with [followed by king]; haimavatAt kuksheH= from Himalayan, mountain, belly [cave]; a shrameNa= un, strained [pace]; Ashramam prati yAyau ca= hermitage, towards, started for, also.

This way when she is requested by the king that cow of sage vashiShTa is highly gladdened and started from the cave of Mt. Himalayan towards hermitage, followed by that king dilIpa, in an unstrained pace. [2-67]

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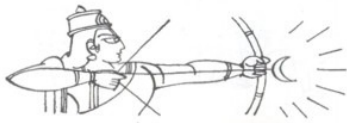
तस्याः प्रसन्नेन्दुमुखप्रसादं गुरुर्नृपाणां गुरवे निवेद्य।
प्रहर्षचिह्नानुमितं प्रियायै शशंस वाचा पुनरुक्तमेव॥ २-६८

tasyāḥ prasannendumukhaprasādaṁ gururnṛpāṇāṁ gurave nivedya|
praharṣacihnānumitaṁ priyāyai śaśaṁsa vācā punaruktameva || 2-68

tasyAH prasannendumukhaprasAda.n gururnR^ipANA.n gurave nivedya |

tasyA prasanna indu mukhaH prasAdam guruH kR^ipANAm gurave nivedya |
praharSa cihna anumitam priyAyai shasha.msa vAcA punaruktam eva || 2-68

2-68. prasanna indu mukhaH= pleasant, moonlike, with face; guruH nR^ipANAm = leader, of kings; praharSa cihna anumitam= extreme joy, by signs, inferable; tasyA prasAdam= her cow's,] favour; punaH uktam eva vAcA= again, said [repeated,] only, by words; gurave nivedya= to mentor, on submitting; priyAyai shasha.msa= to his beloved, narrated.

Then that leader of the kings with his face like that of a pleasant moon returned to hermitage and made submission to his mentor about the favour graced by the cow, which of course, is inferable by the signs of his extreme joy; then he even narrated the same to his beloved wife sudakshiNa which looked, as it were, a repeated verbalisation of his joyousness. [2-68]

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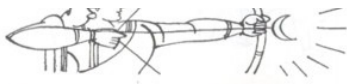
स नन्दिनीस्तन्यमनिन्दितात्मा सद्वत्सलो वत्सहुतावशेषम्।
पपौ वसिष्ठेन कृताभ्यनुज्ञः शुभ्रं यशोमूर्तमिवातितृष्णः॥ २-६९

sa nandinīstanyamaninditātmā sadvatsalo vatsahutāvaśeṣam|
papau vasiṣṭhena kṛtābhyanujñaḥ śubhraṁ yaśomūrtamivātitṛṣṇaḥ || 2-69

sa nandinIstanyamaninditAtmA sadvatsalo vatsahutAvasheSham |

sa na.ndinI stanyam anindita AtmA sad vatsalo vatsa huta avasheSam |
vapau vashiSThena kR^ita abhyanuj~naH shubhram yashomUrtim iva atitR^iSNaH || 2-69

2-69. a nindita= un, blemished; AtmA= soul [character]; sat vatsalaH= for good-natured beings, a patron of; saH= such as dilIpa is; vashiSThena= by Vashishta; kR^ita abhi anuj~naH = made, permission; vatsa= calf's [drink]; huta= oblatory [share of milk]; avasheSam= remnant of; na.ndinI stanyam= nandini's, milk; shubhram mUrtim yashaH iva = immaculate, incarnation, of renown, as if – that milk is; ati tR^iSNaH= much, thirstily; vapau= drank.

When vashiShTa permitted him to take nandini's milk after calf's suckling is over, and after the share of oblatory milk is set apart, that king with unblemished character and a patron of good-natured beings, thirstily drank the remnant of it, as if it were the immaculate incarnation of his own renown in the form of his son. [2-69]

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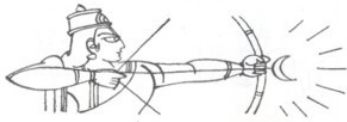
प्रातर्यथोक्तव्रतपारणान्ते प्रास्थानिकं स्वस्त्ययनं प्रयुज्य।
तौ दंपती स्वां प्रति राजधानीं प्रस्थापयामास वशी वसिष्ठः॥ २-७०

prātaryathoktavratapāraṇānte prāsthānikaṁ svastyayanaṁ prayujya|
tau daṁpatī svāṁ prati rājadhānīṁ prasthāpayāmāsa vaśī vasiṣṭhaḥ || 2-70

prAtaryathoktavratapAraNAnte prAsthAnika.n svastyayana.n prayujya |

prAtaH yathokta vrata pAraNAnte prasthanikam svastyayanam prayujya |
tau da.mpatI svAm prati rAjadhAnIm prasthApayAmAsa vashI vashiSThaH || 2-70

2-70. vashI= self-controlled; vashiSThaH= Vashishta; prAtaH= early morning; yathokta = as said; vrata pAraNa= vow [in attending the cow,] repast [of cow's milk]; ante= at completion; prasthanikam= befitting for a travel; svastyayanam= benediction; prayujya= on conferring; tau da.mpatI= they two, the couple; svAm rAjadhAnIm prati= their own, capital, towards; prasthApayAmAsa= started to send.

On the next early morning that self-controlled sage vashiShTa conferring a benediction befitting for a travel started to send that royal couple to their capital, for the king has completed the said vow of attending the cow and took repast of her milk. [2-70]

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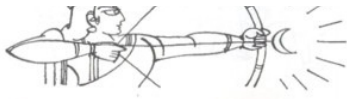
प्रदक्षिणीकृत्य हुतं हुताशमनन्तरं भर्तुररुन्धतीं च।
धेनुं सवत्सां च नृपः प्रतस्थे सन्मङ्गलोदग्रतरप्रभावः॥ २-७१

pradakṣiṇīkṛtya hutaṁ hutāśamanantaraṁ bharturarundhatīṁ ca|
dhenuṁ savatsāṁ ca nṛpaḥ pratasthe sanmaṅgalodagrataraprabhāvaḥ || 2-71

pradakShiNIkR^itya huta.n hutAshamanantara.n bharturarundhatI.n ca |

pradakshNIkR^itya hutam hutAsham ana.ntaram bhartuH arundhatIm ca |
dhenum sa vatsAm ca nR^ipaH pratasthe sanma.ngala udagratara prabhAvaH || 2-71

2-71. nR^ipaH= king dilIpa; hutam hutAsham= blazing after offering oblations, to such Ritual-fire; bhartuH= husbander, one who looks after, Vashishta; ana.ntaram= after that; arundhatIm ca= to Lady Arundhati, also; sa vatsAm dhenum ca= with, calf, to cow also; pradakshNIkR^itya= on circumambulating; sanma.ngala= auspicious ceremonies; udagratara= augmented; prabhAvaH= having such glory [dilIpa]; pratasthe= set out.

Then that king dilIpa whose glory is augmented by performing auspicious ceremonies, on circumambulating the blazing Ritual-fire in which oblations are offered by his mentor, and then to his mentor vashiShTa together with lady arundhati, and then to cow nandini along with her calf, set out on his journey to his capital. [2-71]

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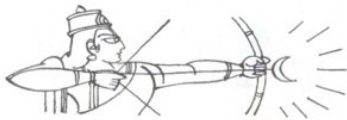
श्रोत्राभिरामध्वनिना रथेन स धर्मपत्नीसहितः सहिष्णुः।
ययावनुद्घातसुखेन मार्गं स्वेनेव पूर्णेन मनोरथेन॥ २-७२

śrotrābhirāmadhvaninā rathena sa dharmapatnīsahitaḥ sahiṣṇuḥ|
yayāvanudghātasukhena mārgaṁ sveneva pūrṇena manorathena || 2-72

shrotrAbhirAmadhvaninA rathena sa dharmapatnIsahitaH sahiShNuH |

shrotrAbhirAm dhanvinA rathena sa dharmapatnI sahitaH sahiSNuH |
yayau anudghAta sukhena mArge svena eva pUrNena manorathena || 2-72

2-72. dharmapatnI= true-wife; sahitaH= along with; sahiSNuH= self-possessed; saH= he that dilIpa; shrotra abhirAma dhanvinA= for listening, pleasant, in sound; mArge anudghAta sukhena= in path, not bumpy, comfortably; rathena= by a chariot; pUrNena svena manorathena iva= fulfilled, his own, desire [being transported] as if; yayau= travelled.

Thereafter that self-possessed king dilIpa travelled on the return path along with his proper wife in a chariot whose sound is pleasant to listening and which is not so bumpy, as if he is being transported by his own fulfilled desire. [2-72]

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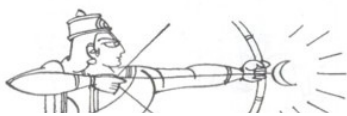
तमाहितौत्सुक्यमदर्शनेन प्रजाः प्रजार्थव्रतकर्शिताङ्गम्।
नेत्रैः पपुस्तृप्तिमनाप्नुवद्भिर्नवोदयं नाथमिवौषधीनाम्॥ २-७३

tamāhitautsukyamadarśanena prajāḥ prajārthavratakarśitāṅgam|
netraiḥ papustṛptimanāpnuvadbhirnavodayaṁ nāthamivauṣadhīnām || 2-73

tamAhitautsukyamadarshanena prajAH prajArthavratakarshitA~Ngam |

tam Ahita autsukyam adarshanena prajAH prajArtha karshita a.ngam |
netraiH vapuH tR^iptim anApnuvadbhiH iva navodayam nAtham iva auSadhInAm || 2-73

2-73. a darshanena= by non, appearance [by staying in forest for long time, and slowly faded moon towards no moon day, kR^iSNa paksha candra] ; Ahita autsukyam= caused, enthusiasm; praja artha= progeny, as purpose; vrata karshita a.ngam= by vow undertaking, emaciated, limbs [limbs of king, and reduced phases of moon]; nava udayam= newly, risen [king in capital, and newly risen moon]; tam= him, dilIpa; prajAH= subjects; tR^iptim= satisfaction; an ApnuvadbhiH= not, getting; netraiH= with eyes; auSadhInAm nAtham= for medicinal plants, king [moon]; iva= like; vapuH= drank [enjoyed moonshine; sheSopacAra upamAna upmeya mishraNa.]

On his entry into capital, his subjects so far made eager by having had no view of him in all these days, as with the moon in black-fortnight; but at present became enthusiastic to behold him entering the city, as with the moon entering into white-fortnight; yet beholding him whose limbs are emaciated owing to the vow he undertook for progeny, as with the moon waning in black-fortnight; those subjects of his swilled him with their eyes alone, as with their swilling new-born moon on his reeme3rgence. [2-73]

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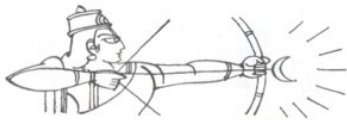
पुरंदरश्रीः पुरमुत्पताकं प्रविश्य पौरैरभिनन्द्यमानः।
भुजे भुजंगेन्द्रसमानसारे भूयः स भूमेर्धुरमाससञ्ज॥ २-७४

puraṁdaraśrīḥ puramutpatākaṁ praviśya paurairabhinandyamānaḥ|
bhuje bhujaṁgendrasamānasāre bhūyaḥ sa bhūmerdhuramāsasañja || 2-74

pura.ndarashrIH puramutpatAka.n pravishya paurairabhinandyamAnaH |

pura.ndara shrIH puram utpatAkam pravishya pauraiH abhinandyamAnaH |
bhuje bhujagendra samAna sAre bhUyaH sa bhUmeH dhuram Asasajja || 2-74

2-74. pura.ndara shrIH= having Indra's, prosperity like prosperity; saH= he; pauraiH abhinandya mAnaH san= by citizens, being extolled; ut patAkam= high [flying] flags; puram= city with; pravishya = on entering; bhujagendra samAna sAre= lord of serpents, equalling, in strength; bhuje = on such shoulders; bhUmeH dhuram= earth's [kingdom's,] burden; bhUyaH Asasajja= again, set up.

He whose prosperity is akin to that of indra's glory entered into city where flags are flying high, where citizens are extolling him that high, and then that king dilIpa once more took up the burden of his kingdom onto his shoulders that are similar in strength to the hoods of the lord of serpents, AdisheSa, that bears the burden of whole globe on his hoods. [2-74]

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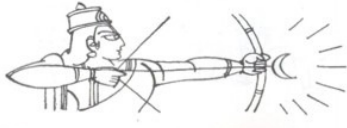
अथ नयनसमुत्थं ज्योतिरत्रेरिव द्यौः
सुरसरिदिव तेजो वह्निनिष्ठ्यूतमैशम्।

atha nayana samuthitam jyotiH atreH iva dyauH
sura sarit iva tejo vahni niSTUtam aisham |
narapati kula bhUpatyai garbham Adhatta rAj~nI
gurubhiH abhiniviSTam lokapAla anubhAvaiH || 2-75

2-75. atha= then; dyauH= sky [that bears]; atreH nayana samuthitam= Sage Atri's, from eyes, emerged; jyotiH= luminary - viz., the moon;iva=like; sura sarit= from heavenly, River Ganga; vahni niSTUtam= by Fire-god, deposited; aisham tejaH= shiva's, blaze [embryo of KArtikeya]; iva- like; rAj~nI= queen; nara pati= peoples, lord dilIpa's; kula bhUtyai= dynasty, for prosperity; gurubhiH lokapAla anubhAvaiH= great, deities presiding quarters, with their characteristics; abhiniviSTam garbham= inlaid [with such characteristics,] foetus; Adhatta= she bore, became pregnant with.

Then, the queen sudakshiNa bore the foetus inlaid with the great rulership characteristics of deities presiding the cardinal directions of the world, namely loka=pAlA-s, for the prosperity of the dynasty of king dilIpa, just as the sky holds the cool luminary, namely the moon, emerged from the eyes of sage atri; as well as the heavenly river ganga once sustained for sometime in her womb-like stream an embryo issued forth by shiva and deposited therein by fire-god, because it is the uncontainable and blazing embryo of kArtikeya, whereby that neonate is endowed with the qualities of rulership of loka-pAlA-s, pleasance of the moon and the blaze of kAtrikeya. [2-75]

The subject of this canto is progeny of dilIpa; hence the poet started it with auspicious word atha and is now concluding with the same word.

u.mA – 1] divi, sky; 2] sura-nadi, ganga; u.me – sudakshiNa; sA.dha – dhAraNa, bearing pregnancy – which is also anugAmi dharma;- sA.vA – iva – like.

bimba - mahita lokapAla abhiniviSTam; prati-bimba – 1] atri nayana samuthitam - moon emerged from sage atri's eyes; 2] vahni niSTUtyam - embryo deposited by firegod; bimbam – garbham; prati-bimbam – 1] jyotiss, 2] Ishvara tejas.

To one object sudakshiNa two objects, heaven and Divine River Ganga are compared. Hence her sacrosanct personality is depicted, hence this is anekopama. uktai prauDhi rUpa ojas and this is commixture of many parisions, syllepses, mirrored objects etc having anugAmitva, bimba prati bimba bhAva mishraNa, and there is dharmaikyata – unification of commanlities.

According to the similes used that queen will beget a son who will be – kAntimAn, prajA AhlAdakra, parAkramashAli, mahiashvarya sampanna etc. The moon is believed to have emerged from the eye-water of Sage Atri, after his prolonged ascesis, as in harivamsha, 25th Ch. The emergence of kArtikeya or kumara is according to Valmiki Ramayana, and readers are requested to ref. to 37th Ch. of Bala Kanda of our Valmiki Ramayana for details.

Though each expression of kAlidAsa gives raise to such details, we are incorporating them here and there owing to our constraints. This may please be viewed as our inadequacy, rather blaming it on that great poet. If this work is fated for readership, loads and loads of such explanations can be incorporated recorded by many from ages.

The similes are probably selected by the poet to indicate that the future continuer of dilIpa's race was to be both kind-hearted as well as a hero which appears in canto IV [of this work, the hero being Rama,] very clearly. - KMJ.

इति महाकवि कालिदास कृत रघुवंश महाकाव्ये द्वितीयः सर्गः॥

iti mahākavi kālidāsa kṛta raghuvaṁśa mahākāvye dvitIyaH sargaḥ ||

Thus this is 2nd chapter in Kalidasa's Raghuvamsha, The Outstanding Poem of India

previous chapter 1	contents	Next chapter 3
VNK Latha - Nov, 2003		
Revised : Desiraju Hanumanta Rao - May 2010		

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abbreviations, words used etc - explained

Krishnarao Mahadeva Joglekar, 1916 - KMJ, or Joglekar

Gopala Raghunath Nandargikar, 1897 GRN

pithy, terse sayings or foots of poem appearing in comment section - from The Story of Raghu's Line by Kalidasa; translated by P. De Lacy Johnston, Published by Adine House, London, 1902 - De Lacy or Lacy

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upama is roughly said as metaphor, transferred epithet, or condensed simile, or expanded simile, or whatever, but not stabilised, as with atishayokti and utpreksha both made to fall under the category of a hyperbole.

u.mA o : upamAna - comparable object; or the object itself.

u.me oc : upameya - object compared.

sA.dha c: sAdhAraNa dharma: commonality in sharing attributes.

sA. vA cw: sAdharaNa vAcaka: coupula, conjunctional word used.

anu.dha uq : anugAmi dharma : underlying quality of factors.

bimba om, or O: object to be mirrored.

prati-bimba mo: reflected object with mirror symmetry, mirrored object.

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shleSa innuendo: lexically mixing, imbibed in; better we use this innuendo= 2 a remark with a double meaning, usu. suggestive; till pundits object.

zeugma : a figure of speech using a verb or adjective with two nouns, to one of which it is strictly applicable while the word appropriate to the other is not used (e.g. with weeping eyes and [sc. grieving] hearts).

syllepsis : a figure of speech in which a word is applied to two others in different senses (e.g. caught the train and a bad cold) or to two others of which it grammatically

suits one only (e.g. neither they nor it is working) - but not innuendo, or double meaning.

atishayokti - hybo: hyperbole.

utpreksha - mglq: magniloqui, gasconade.

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Out of many mind-boggling Sanskrit poetics, upama is one, and only 23 of its shades are presented here as illustration. Please construe that hero is telling these se ntences to his heroine.

- 1] candra iva mukham manoj~nam = Like moon your face is heart-pleasing - upama alankAra.
- 2] candra iva mukham mukham iva candraH - That moon is like your face, and your face is like that moon - upameya upamA alankAra.
- 3] mukham iva mukham = face is face - ananvaya alankAra.
- 4] mukham iva candraH - moon is like your face - pratIpa alankAra
- 5] candram dR^iSTvA mukham smarAmi - on seeing I reminisce your face - smaraNa alankAra
- 6] mukham eva candraH - your face is moon alone - rUpaka alankAra
- 7] mukha candreNa tApaH shAmayati - on seeing moonlike face of yours, fervidity is lessening - pariNAma alankAra
- 8] kim idam mukham? uta aho! candraH - is this your face or that moon? - sandeha alankAra.
- 9] candra iti cakorAH tvat mukham anudhAvanti - thinking your face is moon songbirds are after it - bhrAntimat alankAra
- 10] candra iti cakorAH, kamala iti bhramarAH tvat mukhe ra~njanti - thinking your face to be moon, songbirds and bees [wish to take] delight in it.
- 11] camdro ayam, na mukham - this is moon, but not a face - apahnava
- 12] idam nUnam candraH - this is definitely the moon - utpreksha
- 13] candro ayam bhUpatiH - this king is the moon - atishayokti
- 14] mukhena candra kamale nirjite - moon or lotus is conquered by your face - tulya yogitA alankAra
- 15] nishi candraH tvat mukham ca hR^iSyati - night's moon delights your face - dIpaka alankAra
- 16] tvat mukha eva aham rajyAmi, candra eva cakoro rajyate - I take delight in your face, while songbirds take delight in that moon - prati vastu upama
- 17] divi candro yathA, bhuvi tathA tvat mukham bhAti - as to how the moon shines in the sky, thus your face shines forth on the earth - dR^iSTAnta alankAra
- 18] mukham candra shriyam bhibharti - your face is bearing the shine of that moon - nidarshana alankAra
- 19] niSkalankam mukham candrAt atiricyate - immaculate face of yours is surpassing that moon - vyatireka alankAra
- 20] tvat mukheva saha nishAsu candro hR^iSyati - along with your face, moon is also delightful in nights - saha ukti alankAra

- 21] mukham netra a.nka ruciram, smita jyostno upashobhitam - your face is delightful with eyes called its embellishments, and with moonshine like smiles - samAsa ukti alankAra
- 22] abjena tvat mukham tulyam hariNA hitasaktinA - your face vies with moon who has a deer in him, [or, your face vies with rising sun with lotus...] abhanga sabhanga shleSa alankAra
- 23] mukhasya puirataH candro niSprabhaH - before your face moon is loosing his shine a prastuta prashamsha.

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